



Happy Hanukkah



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Norm Weisman

Flash! Soon we will observe Hanukkah and I would like to tell this true story! My son, Sandy, was 6 years old and in first grade at school and told many of the non-Jewish kids that he gets eight gifts (1 for each night for eight days)! These non-Jewish friends went home and told their mothers they want to become "Jewish" too! It's a story that is cute around this time!

Flash! For Mike Kirsh, a popular guy, "it is cheaper by the dozen!" Explanation! Mike has five children and also has five grandchildren — and Mike's lovely wife, Julie, is "expecting" again! Bless you both, Mike and Julie and I'm "expecting" to say congrats when it happens! (I knew Mike when he didn't have a kid to his name! I love the guy!)

Flash! Congrats to Arnie Hanish who is president of B'nai B'rith No. 58 and to Don Gogle, president elect! "Now is the time to come to the aid of this (B.B.) party" and if you are not a member now — join! Besides social affairs, there is bowling, basketball, baseball, etc., etc. . . . A tee hee! As one Deer said to another about a third Deer, "Gee, I wish I had his 'Doe!'"

Flash! This is a "golden" opportunity for me to say to the Allan W. Kahns, "Congrats on your 50th anniversary!" A favorite couple with everyone! Flash! Two swell gentlemen, who are a "look alike" — Dr. Gerald Arfia and Phil Lasley! Joke! Did you hear about the girl who "soaked" her strapless gown in "coffee" so that it would stay up all night?

Flash! Notice! Get the paddles out, fellows, as it was genial Bob Trattner's birthday, Nov. 9th! (He's bound to get it in the end!) Flash! Best wishes to Scott Blumenthal! He is now an account executive at WISH-TV! Scott is a great guy, liked by all. You will laugh too, when I tell you that the movies modernized or improved the story of the "Last Supper" by adding a "cover charge!" (it may be hard to swallow!)

Notice! Broadmoor will be open during the month of January but will be closed the month of February! This is a "could be!" A secretary told me that the reason there are so few marriages in July and August — many peoples are on vacations, etc., and the office collection would be too small! Attention B'nai B'rith bowlers! The bowling-tournament convention will be in Cincy and Toronto — your choice! More info at a later date!

Flash! Attention Marty Kroot, Jim Klineman, Dr. Myron Weinberger, etc. and all Sammies of the I.U. class '59 — a big "hello" from Art Samuel of Louisville! Art and his charming wife were in town for a Bat Mitzvah — a quickie trip! Happy 75th birthday to Leo Klausner from all his good friends, and me too!

Flash! Jack Alboher made the 6-7-10 split at the Sunday morning B'nai B'rith bowling league! A great shot! (we can still use some bowlers! We can't afford to pay a salary, just want a bowler who's good for nothing!)

Flash! A big surprise! Preston Tuchman (of Superman fame in Ankles Away '83) is also a fabulous pianist! You have many talents, Press — you're a great guy! Flash! Josalie and Lee Leventhal, married last April 30, are remaining in Indy! A welcome addition to our community! Lee is from New York! Personal to Sharon Weikel — for saying that you

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Working For Israel From College Campus

IU Group Makes Self Felt

By SETH EISENBERG

BLOOMINGTON — It began just before sunset Monday afternoon recently. Less than three hours later, the project was completed. The result: 175 personally written telegrams sent to Indiana Congressmen Lee Hamilton and Frank McCloskey urging them to support the Long-Kemp amendment that would produce the highest and most favorable level of U.S. foreign aid to Israel ever — a total package of more than \$2.6 billion.

THE PROGRAM was the first legislative project of the Israel Public Action Committee (IPAC) of the Hillel Foundation at Indiana University. Organized in the spring of 1983, IPAC works to involve pro-Israel students within the American political process.

This legislative campaign, which began with a phone call from the American Israel Public Affairs Committee (AIPAC) in Washington, D.C., culminated some 24 hours later when both members of the Indiana delegation to the U.S. House of Representatives lent their support to the foreign aid proposal.

MARTIN NITSUN, a freshman from Indianapolis, was informed by AIPAC that both local congressmen were still considering whether or not to support the proposed foreign aid package. He called an emergency meeting of IPAC's legislative action team to begin securing the individual messages to the Indiana congressmen. Other students visited the three Jewish fraternities and sororities to solicit their support.

Within 90 minutes, IPAC's legislative action team was already on the phone with Western Union calling in the individually written and signed messages. Three phones were tied up constantly for the next hour and a half

until each of more than 175 telegrams was on its way to Washington.

The following day, members of IPAC's legislative task force began a series of phone calls to the Washington offices of Congressmen Hamilton and McCloskey. They were told that the representatives had received a tremendous show of support for the proposed foreign aid package, but neither had yet decided exactly how they would vote.

BY LATE afternoon, Congressman Hamilton's office

had announced that he would support the legislation. Congressman McCloskey however, had not made his final decision, as he was troubled by portions of the foreign aid package that contained aid to El Salvador.

IPAC's representatives pointed out to McCloskey's office that it was a matter of priorities, insisting that concern over El Salvador could not justify a vote against aid to Israel. The final conversation with the Congressman's office

(Continued On Page IN 5)

Boychiks To Perform At Hanukkah Dinner

Highlighting the annual Hanukkah dinner and show of B'nai Torah Congregation at 6 p.m. Sunday, Dec. 4 will be The Boychiks, composed of Mason Goodman, Hart Hasten, Ira Schnall and Peter Weisz. They will present renditions of old and new favorites with musical accompaniments. The Kinder Congregations will participate in the candle lighting ceremony and Hanukkah songfest conducted by Cantor Schnall and Toby Greenblatt.

Members are asked to bring their own menorahs to light at their tables and participate in the benedictions. Dorothy

Friedman will introduce the program.

Co-chairmen in charge of the traditional brisket dinner with all the trimmings (including latkes) are Claire Bohard and Nora Goldstein. Table settings and decorations will be in the charge of Clara Goldstein. Sisterhood president, Ruth Rolsky, will give greetings.

For further information and reservations, call Sharon Merin at 297-4650; shule office at 253-5253; or Ann Rambatz 251-4623. Price is \$5.95 for adults and \$2.75 for children 10 and under. Guests are welcome.

5th Annual Hanukkah Run To Be Held In South Bend

SOUTH BEND — The five-mile fifth annual Hanukkah Run of the Jewish community will take place at 10:30 a.m. Sunday, Dec. 4.

The runners will start from Sinai Synagogue, go past B'nai Yisrael and Temple Beth-El to Sinai Congregation in whose

Medow Hall, the community Menorah will be lit.

Weather permitting, a Family Walk will set off from Temple Beth-El at 11:30 a.m. and will be joined by Religious School students who will jog the final mile.

Norm Weisman

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read my column — thanks! Sharon, you are a charming "eye-ful" and please stay that way! I said it and I'm glad.

Flash! A few more names in the greatest show "Ankles Away '83" that deserve praise — as each contributed their talents: Judy Kanter, Carolyn Polick, Nancy Goldsmith, Ellen Lorch, Jackie Treacy, Ken Berner, Ruth Rosenstein, Irene Breisacker, Sig Schildcrout, Geri Huritz and Eva Czakowski! Please to any of the cast or anyone connected with the show — if I haven't mentioned your name, please call me!

Flash! A special "orchid" to RoseMary Kaplan, president of the IHC Sisterhood, for the yeoman work you and the Sisterhood did to prepare the "greatest" show in Indianapolis! Who's next for another community event? P.S. A cute remark by one of the cast, "There's always a little 'ham' in a Jewish person!" Flash! Many Muncie folks will hear about "Ankles Away '83," from Mr. and Mrs. Lapin (from there) who saw the performance and rated it 4-Star! Come back, you all.

Flash! I've been asked about the "Mystery Guest" that appeared on stage! I had also written that the Mystery Guest wrote two shows, directed two shows and was on Broadway — and lived here 25 years! (please forgive me for this! It was me! Explanation! I did write two shows and did direct two shows

(Continued On Page IN 5)

Kushner Lecture To Close Series

"Why Is There Evil in the World" will be discussed by



Rabbi Harold S. Kushner, whose book written after the death of his teenage son, has gone into many printings, at the closing lecture of Beth El Zedek's fall adult education series at 7:30 p.m. Monday.

The rabbi whose pulpit is in Natick, Mass., is the author of *When Bad Things Happen To Good People*, a best-seller which has sold over half a million copies and has made the New York Times best-seller list for almost a year.

Tickets at the door are \$3.

Yiddish Club Sets Hanukkah Meeting

A talk on "Modern Jewish Miracles" by Rabbi Abraham Grossbaum will feature the Hanukkah meeting for the Yiddish Club at 2 p.m. Sunday, Dec. 4 at the Center. Preceding the talk, Michael Blain will lead a class in spoken Yiddish.

For refreshments potato latkes will be served. Mr. Blain and Julius Dorfman are cochairmen of the club.

Birth

Mr. and Mrs. Morris Meshulam announce the birth of a son, Ryan Daniel, born on Oct. 24. The grandparents are Mr. and Mrs. Jack Meshulam and Mr. and Mrs. Philip Smith. The maternal great grandparent is Philip Peltz and the paternal great grandmother is Mrs. Pauline Meshulam.

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Indiana Freedom Of The Press

Gage Institute Charges P-O With Censorship

Editor, POST and OPINION:

The selective editing of information disseminating from Gage Institute is unjustifiable journalism. Is there not room in a metropolis the size of Indianapolis for two schools that are oriented firmly towards Jewish practice and principle? Can we dare to diminish any conscientious support from any source that serves the valuable purposes of Judaism?

The article appearing this week in The Indiana Jewish Post and Opinion censored all information pertaining to Gage Institute's sponsorship of the lecture by Dr. Stephen Sachs at Etz Chaim Synagogue. There is, for the record, no

one at the synagogue that has ever met Dr. Sachs. All of the arrangements for the presentation were initiated and implemented through Gage Institute. The most logical facility for the presentation was obviously Etz Chaim.

Whether we are provided the Jewish media coverage that we well warrant or whether we are regularly censored and minimally covered, The Gage Institute shall maintain its firm commitment to Jewish practice and principle.

BEVERLY R. GOLDMANN, Ed. D.
6144 N. College Ave.
Indianapolis, 46220

Kodimo Club Hosts Hanukkah Luncheon

A Hanukkah luncheon will be served and a Hanukkah program will feature the meeting of the Kodimo Club at 1 p.m. Sunday at the home

of Mrs. Lester Budd. A traditional candle-lighting program will be a feature. Co-hostesses are Mrs. Budd and Mrs. Melvin M. Weiss.

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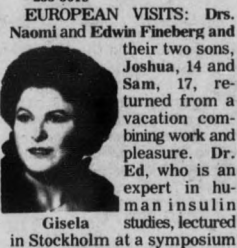
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Fineberg Family Has Exciting Trip To Europe

By GISELA WEISZ
255-5019



Tina Grumburg Wed To Stanley Gurvitz

Tina Grumburg and Stanley Gurvitz were married on June 19 at Congregation B'nai Torah. The 4:30 o'clock ceremony was conducted by Rabbi Ronald Gray and Cantor Ira Schnall. The bride is the daughter of Mr. and Mrs. Zinovy Grumburg and granddaughter of Mrs. Ginda Grumburg.

Mr. and Mrs. Ronald Gurvitz are the parents of the bridegroom. Grandparents are Mrs. David Frankovitz and Mr. and Mrs. Arthur Gurvitz. Matron-of-honor at the wedding was Natasha Sacks. Bridesmaids were Marcia Gurvitz, Haifa, Israel; Sherri Gurvitz, Forest Hills, N.Y.; Mindy Glazier, Marina Voldman and Julia Slayton.

Best man was Seth Gurvitz. Ushers were Michael Sack, Austin, TX; Michael Rose, Vadim Byley, Marvin Sacks and Joshua Gurvitz.

The bride graduated from North Central and presently attends IUPUI, School of Business. She currently is employed by Peoples Bank & Trust.

Mr. Gurvitz graduated from the Yeshiva of the South High School and is a graduate of IUPUI Business School. He currently is employed as purchaser for the Columbia Club.

The bridal attire was a white full-flowing gown with half sleeves embroidered entirely

on DNA Technology. He gave talks also in Holland at Amsterdam, Groningen and Maasticht as well as in Vienna, Austria.

The Fineberg family enjoyed the free time together after the lectures. The boys received assignments from their teachers at North Central High School, and did certain lessons relating to locations in Europe. Also they visited the Jewish Museum in

Amsterdam, which is located in a 600-year-old fortification tower. The choice piece among the exhibited items was a colorfully hand-illuminated prayerbook from the 12th century. It was turned to the page of 'Aleynu.' "It was almost identical," Naomi said, "with a modern-day prayer book." They could read the prayer with ease.

The family was fortunate to get front row seats at the Vienna State Opera and attended the performance of *The Rosenkavalier*, one of the masterpieces of composer Richard Strauss. On an Austrian sightseeing tour they visited the Mayerling Castle, where the Archduke Crown Prince, Rudolf, and baroness, Mary Vetsera, his amorato, committed suicide.

The boys insisted on seeing Abby Road in London, where most of the famous Beatles songs originated. The Finebergs, who insist on kosher food, were very happy to find a kosher restaurant in the English capital. They had eaten fish during the entire two weeks on their journey, and this was the first time they were able to eat meat.

OBJECTS OF DEVOTION: During World War II the Nazis set out to exterminate the Jewish people. As they deported Jews to concentration camps, they collected and catalogued their religious arti-

facts in big warehouses. To show the art of an extinct race, they collected Torah covers, menorahs, gold-laden ark curtains and alike pieces by the hundreds. These collections now are the property of the Czechoslovak government. Jews from across the U.S. contributed toward this exhibition titled: "The Precious Legacy." Indianapolis contributors were Jill and Irwin Rose, Phyllis and Gary Schahet, Amy and Peter Weisz and Phyllis and Vic Vernick.

The official opening of the traveling exhibit in the form of a black-tie reception and dinner was at the Smithsonian Institute, in Washington on Nov. 10. Amy and Peter Weisz were guests at the opening. They also visited the contiguous exhibit at the B'nai B'rith Museum, the exhibit of "The Arts of the Holocaust," created by the Terezin camp's inmates.

FAMILIAR: Now that two of the Zipes children are away from home in college, family get-togethers have to be planned. Last week in Boston, at Tufts, where the oldest, Debbie, goes to school, the family met. Jeff came from Tulane University for the weekend

and so did Joan and Dr. Zipes with youngest son David. They walked around the campus, had brunches together and met many of Debbie's friends. Dr. Zipes presently is in San Francisco attending a cardiologist conference.

MUSICALLY SPEAKING: The support group of the Indianapolis Opera had a meeting on Nov. 17 at Illene and Mickey Maurer's home. Dr. John Gates gave a humorous talk titled, "Bat in Your Belfry," discussing the opera *Fledermouse*. He also performed excerpts of the opera on the organ. The opera season opens on Dec. 16 at the Murat Theatre with *Fledermouse*. Members of the Opera Guild, Pearl Jaffe, Anita Kasle, Illene Maurer, Carole Schiller, Marsha Wolf and Joan Wolf are working diligently toward the success of the season.

HOME: Monika Rosenfeld, New York, came to visit her parents, Anna Ruth and Mark Hasten. She brought her two children with her, Shalom, 19 months, and the four-months-

(Continued On Page IN 5)

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Obituaries

Sigmund Regenstrief Succumbs At Age 70

Sigmund "Zish" Regenstrief, a co-founder of Regens Bakery, died Monday, Nov. 14 at St. Vincent Hospital. He was 70 years old.

Funeral services were held at Aaron-Ruben-Nelson Meridian Hills Mortuary Wednesday, with Rabbis Dennis and Sandy Sasso conducting, complemented by Cantor Zalkin. Burial was in Beth El Cemetery North.

After the bakery, which was famous for its rye bread, was sold, he became vice president of State Distributing, a floor covering firm, retiring

in 1978.

He attended Butler University.

He was a member of Beth-El Zedeck Congregation and its Mens Club and Monument Masonic Lodge.

He is survived by his wife, Molly; a son, David; two daughters, Sandra Lipp and Marcia Regenstrief, his stepmother, Alice Regenstrief; two sisters, Mrs. Louis Cohn and Mrs. Arthur Barrett; two brothers, Sam of Connersville and Morris, and five grandchildren.

Mrs. Julius Ruthen Taken By Death

Bessie Ruthen, a resident of Hooverwood, died last Thursday at the age of 77. Funeral services were held Sunday at Aaron-Ruben-Nelson Meridian Hills Mortuary with Rabbi Michael Hasten and Cantor Ira Schnall conducting.

Mrs. Ruthen had lived here for the last nine years. She was a member of B'nai Torah

and Hadassah.

Survivors are her husband, Julius; a daughter, Mrs. Richard Trepper; a son, Steven, Staten Island, N.Y.; a sister, Mrs. Rose Dubinsky, Jacksonville, Fl. and two grandchildren.

Burial was Monday in Mt. Lebanon Cemetery, Queens, N.Y.

Jonathan Nadler To Be Bar Mitzvah

Jonathan Avi Nadler, son of Ellen and Harry Nadler, will become Bar Mitzvah at services Saturday morning at Beth-El Zedeck Congregation. He is a student at the Hebrew Academy and is interested in all sports, computers and coin

Jonathan Nadler collecting.

Maternal grandparents are Esther and Maurice Braun of St. Louis and Minette and David Nadler, of St. Petersburg, Fl.

Hostesses will be Mrs. Carol Cohen, Mrs. Irwin Prince, Mrs. Charles Cohen, Mrs. Ted Sosin and Mrs. Jerry Simon, Mrs. Marc Freedman, Mrs. Marks Levy, Mrs. Joel Honigsbaum, Mrs. Larry Einhorn, Mrs. Harvey Sax and Mrs. Bruce Frank.

Over 70 out-of-town guests are expected.

Ida Esther Primus To Be Bat Mitzvah

SOUTH BEND — Ida Esther Primus, daughter of Charles and Romana Primus, and granddaughter of Norman and Anne Primus, will become Bat Mitzvah at services at 8:15 p.m. Friday at Temple Beth-El. A reception will follow.

Mizrachi Women To Mark Hanukkah

An entertaining pre-Hanukkah meeting has been planned by the Indianapolis Chapter of the American Mizrachi Women (Mothers in Israel) at 1 p.m. Tuesday, Nov. 29 at Park Hoover Village Club House.

Program coordinators, Ruth Fruchter and Clara Goldstein, will be in charge of the candle-lighting ceremony and Hanukkah games. Dorothy Friedman will conduct a short business meeting and there will be an overview report by the chairmen of projects now in progress.

Hostesses in charge of refreshments and hospitality are Lena Frankovitz, Esther Prince, and Lee Cohen. Guests are welcome.

Watercolorist In Center Exhibit

Jinnie Baker, watercolorist, will have a one-woman show at the Jewish Community Center — opening Sunday, Nov. 27 and through Dec. 20. Ms. Baker is a member of Indiana Watercolor Society and has won awards in The Hoosier Salon, Indianapolis Art League and Channel 20 Auction. Her works hang in corporate and professional offices as well as in many private homes.

Kokomo Welcomes Hanukkah

KOKOMO — A full weekend of activities will welcome Hanukkah and its celebration in the Kokomo Jewish community. Student Rabbi Laurie Coskey has announced a special service at 8 p.m., Friday night, Dec. 2, in the sanctuary of Temple B'nai Israel. An Oneg Shabbat, sponsored by Sisterhood members, will follow.

After the regular 11:30 a.m., Saturday, Dec. 3 torah study in Gerger Hall, the participants are invited to "brown bag" lunch with the rabbi.

That evening, a family Hanukkah dinner at 6:30 p.m., has been planned. This is open to all members of the Temple. On Sunday morning, the Religious School youngsters will play hosts to members of the community, NOT their parents. The "adopt a grandparent" plan for the morning features potato latke refreshments, games and festivities. Invitations were mailed earlier by the students.

Rabbi Ron Klotz, director of the Myron S. Goldman Union Camp Institute, is scheduled to be guest speaker at the Friday, Dec. 16 Temple services. Rabbi Klotz will show

slides about the camp and discuss phases of activities there. The next two scheduled services are Jan. 6 and Jan. 20.

Mrs. Leonard Windmiller, Ethel, will "trode the boards" once again — in the starring role of the local production by Carriage Theatre of "On Golden Pond" in mid-December. A veteran performer, she has appeared in many roles in Civic Theatre productions, also.

Mr. and Mrs. David Kean, St. Louis, and Mr. and Mrs. Samuel Mervis, Danville, Ill., are announcing the marriage of their children in Cincinnati. Ronn Mervis and Linda Kean will be joined in wedlock in a ceremony at Temple Sholom, Saturday night, Nov. 26. Ronn is a former student and graduate of Kokomo High School and was Bar Mitzvah and confirmed in Temple B'nai Israel.

The couple will reside in Cincinnati where both are employed; the address will be 5030 Steward Park, Norwood.



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IU Group Makes Self Felt

(Continued From Page IN 1) ended with one IPAC member asking how many people had written in asking the Congressman not to support the bill. The answer was none. And the IPAC representative was able to say, "I think your constituents have spoken out loudly and clearly. They want you to support this legislation."

IT WAS EARLY that

evening when AIPAC's director of political leadership development, Jonathan Kessler, phoned IPAC to announce the results of the foreign aid vote. With the totals in hand, Kessler told IPAC Chairman Seth Eisenberg, a junior from Washington, D.C., "You must all take credit for this victory. You made the difference. With the kind of grass roots support that you so effectively and

quickly mobilized, this victory may never have been possible. You've set an example that pro-Israel students all over the nation can follow."

Renee Hasten, a sophomore from Indianapolis, is IPAC's Campus Activities Director. She stressed, after the results were announced, that his successful legislative campaign was just one small part of IPAC's highly effective operation on the Indiana University-Bloomington campus. "IPAC is committed to involving pro-Israel students in every aspect of the political process, on and from the college campus. We're showing students that they can, as students, have a measurable impact on the political process just by understanding the system and by caring enough to be involved with the system," Hasten said. IPAC concentrates its efforts in five primary areas:

(Continued On Next Page)

Gisela

Visiting Home

(Continued From Page IN 3) old, Esther.

ON THE BRITISH ISLE: Betty Paller returned from an extended vacation in England. She traveled with her stepson, Alan Paller, and his wife, Marsha. Alan, who grew up in Indianapolis, is a worldwide acknowledged computer expert. His computer-graphics lectures are sought after in high tech circles. This time he was the main lecturer at a computer conference in Wembley. The three of them traveled through Dover, Rye, Canterbury and also visited Dorothy Feibleman Gailbraith, a native of Indianapolis, who lives in London. Betty especially enjoyed the meal created for her in a sea-shore restaurant, at the edge of the water. She ate the famous fish dish, made of Dover Sole, while able to look out across the white cliffs of Dover.



GEBENSHT!!
At the risk of sounding "schmaltzy," we'd like to say, "We are truly blessed in this 'golden medina!'" America, we salute you on this **THANKSGIVING** day! And we say **THANK YOU** to all the wonderful people who have helped this Jewish family enjoy freedom and success in this golden land!

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IU Group Makes Self Felt

(Continued From Prev. Page)
monitoring and responding to Israel's detractors, working to sensitize the media to the importance of Israel and the U.S.-Israel relationship, sensitizing future policy makers and opinion leaders while they are still students, involving pro-Israel students in important electoral campaigns, and working to mobilize support for pro-Israel legislation on the national level.

Hasten said that IPAC has been successful in every area. "Hundreds of students have been affected by our programs and activities. And dozens have already become actively involved in pro-Israel political activity on the college campus."

RABBI MARK Shrager, director of the B'nai B'rith Hillel Foundation said he was overwhelmed by IPAC's many successes. "It's just unbelievable what these students have been able to accomplish," he said. "It shows you that students are truly eager to be a part of things when they're given an exciting and effective vehicle for involvement." He went on to say, "I've encouraged IPAC in the strongest possible way from the beginning. There have been hundreds of hours spent — this year and last — in long meetings to decide how to put together the most effective possible organization. And it's worked. It's worked with amazing success."

Shrager added, "The most important thing about IPAC is that it's getting students involved today who will be actively involved as adults when they leave the campus. People who have come into Hillel because of IPAC have become interested in many other aspects of Jewish communal

life. It's reassuring to know that there are such committed, dedicated and energetic students ready to take on the reins of leadership as part of the organized Jewish community."

WHILE the far majority of IPAC's membership consists of Jewish students, there are many members who are involved because they are also committed to strengthening the U.S.-Israel relationship. Sam Wakim, a new member of IPAC, is a Lebanese Christian student. "I became involved with IPAC," Walkin said, "because it's important that the Lebanese get a chance to speak out in support of Israel, and in support of Lebanon. IPAC is working to help people understand how important Israel's actions in Lebanon are to the United States, Israel and Lebanon itself. If Lebanon is to have any future, more people must understand how important the U.S. and Israeli commitments to its independence are. And they must understand how important Israel is as the U.S.'s most committed, stable and capable ally in the Middle East. That's why I'm involved with IPAC, to help others understand it all, and so I can make a difference."

"We can all make a difference," IPAC's Chairman, Seth Eisenberg, stressed. "The question is how we can make the most important difference. And today, the answer, is through the political process. We're fortunate in America to have the opportunity to participate in that process. We won't turn away from that freedom, not for today, and not for the future. That's what IPAC is all about."

Critic's Corner By Charles Epstein

Lupine Project Top Dog Film

A poignant film *Never Cry Wolf* is a powerful drama concerning a young biologist who seeks to understand nature in the Arctic while at the same time trying to survive it.

Charles Martin Smith stars as the naive young man who struggles not only to endure an Arctic's freezing winter but also to learn as much about wolves as he can. This is his governmental assignment.

Smith is marooned after character actor **Brian Dennehy** leaves in his plane. His trials and tribulations, his meals, shelters and experiments make for an ingenious piece of entertainment. Smith, along with his environment, can evoke pathos, hu-

mor and excitement.

Smith is joined occasionally by first-time actors **Zachary Littimangnaq** and comic **Samson Jorah**. Both performers are Eskimos.

The scenery is awesome and breathtaking. The photography and crew are first rate. But most of the credit belongs to director **Carroll Ballard** whose first feature film was *The Black Stallion* which won plaudits from the critics and also warmed the hearts of audiences throughout the world.

Never Cry Wolf is one of those extraordinary films which everyone loves while still being difficult to describe. Comments from those who have seen this unusual movie consist only of high praise. The excellence with which this film is done is proof enough. This motion picture was made with enormous tender loving care. How

the animals behaved the way the director wished is beyond any wild expectations.

The true story is based upon the book by **Farley Mowat**. The screenplay was by **Curtis Hanson**, **Sam Hamm** and **Richard Kletter**. Rated PG, this Disney film has a running time of one hour and 45 minutes. Each minute glows and is filled with thrilling adventure.

The demands on star **Charles Martin Smith** were enormous. He had to perform difficult stunts as falling into an ice covered lake, running naked with a herd of caribou in freezing weather, and being chased by wolves. Smith also deserved credit for writing some of the narration.

Unfortunately *Never Cry Wolf* would appear to be a film with limited appeal, but don't believe it. This film is a surprise to all because of its mass enjoyability.

Talk By Rebbe On TV

The farbrenger by the Rebbe, **Menachem M. Schneerson**, may be seen live on Channel 39, American Cable Television at 9:30 p.m. Thursday, and on Channel 3, Indianapolis Cable Vision at 6:30 p.m. Saturday, Dec. 3 and the same hour the following day.

Mammoth Cave was once known as Gratz Cave. The Gratz family owned the property from 1810 to 1815, and during the War of 1812 used the nitrate deposits in the cave for the manufacture of gunpowder.

Norm Weisman

(Continued From Page IN 2)

(Knoxville, Tennessee)! I did not say I was on Broadway (New York) but I have been on "Broadway" (street many times, here in Indy)! I also wrote "he lived in Indy 25 years — true — but it is really 45 years that I have lived here! (I didn't lie!)"

Flash! Last week I mentioned that this great show, "Ankles Away '83," was completely taped while in progress, and it is a masterpiece! Whether you saw the show or not, everyone should purchase the tape! Those in the cast should get a tape or two, to show their guests (unless you don't want them to stay too long) or point out the relatives or "Bubbe" and "Zadie" (grandma and grandpa) to the children, etc., etc.! Look ahead — these will be great to show in the future! I should have complete info about obtaining these tapes in my next week's column, so you can get your orders in fast!

Flash! The new 1984 cars are out and you can now get a glimpse of the cars you will be dodging all next year, and also be paying for in 1985, 86, 87, 88, etc., etc.! . . . Sign in post office — "Report obscene mail to Postmaster!" Boy, what a library he got! . . . This can't be true! The colleges are so crowded that a 9 (nine) foot tall basketball player couldn't get in!

Flash! So True! If you don't smoke, don't drink, don't swear, and don't do anything naughty — how the devil do you expect to have a good day? The answer is — read my column — tee hee! And to all, have a good "turkey" day!

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Orthodoxy's Role In Synagogue Council

By STANLEY STEINREICH

NEW YORK (P-O) — The annual awards dinner of the Synagogue Council of America recently became a forum for the group's leadership to stress the importance of Jewish "unity." This, sources say, comes after the two Orthodox members of the body threatened to withdraw.

"RIGHT NOW we have made no decision on whether to leave the Synagogue Council or not," said Rabbi Benjamin Walfish, executive vice president of the Rabbinical Council of America, one of the Orthodox groups currently studying its continued relationship with the Council. "Though there is pressure within the group to leave, for the time being we are part of the group and will remain active."

Joining with the Rabbinical Council is the Union of Orthodox Jewish Congregations of America, which is conducting a review of its ties with the group.

BOTH ORGANIZATIONS say it is problematic to be part of a group whose non-Orthodox members favor such concepts as women rabbis and patrilineal descent. They are alluding to the recent decision by the faculty of the Jewish Theological Seminary of America to accept women into its rabbinical school, and the recent decision by the Re-

form movement to allow children with Jewish fathers and non-Jewish mothers to be considered part of the faith.

"The Orthodox groups are, and hopefully will always remain, members of the Synagogue Council," said Rabbi Mordecai Waxman, Council president. "They must continue to realize the need to emphasize the religious dimension of the Jewish people and having that aspect be at the forefront of Judaism."

THE COUNCIL, formed in 1926, is composed of 3,500 rabbis and congregations in the three major Jewish movements. The group serves as a representative of Judaism to such bodies as the United Nations, the White House, the U.S. Catholic Bishops Association and other political and religious groups.

"Through an organization like the Synagogue Council, Judaism can represent itself for what it truly is; a religious community," Waxman added.

The cause of unity was furthered by Fisher, who upon receiving his 20-inch bronze statue of Isaiah, told the crowd, "You need unity to forge a stronger link with the Jewish people." He added that it was "paramount" for the major denominations to unite in mutual efforts.

THE ANNUAL DINNER,

First Since Eichmann

Israel To Try Demjanjuk

CLEVELAND — With the arrest on an Israel extradition warrant of John Demjanjuk, the accused Nazi war criminal, it became clear that Israel had decided to try him for operating the gas chambers at Treblinka. Only Adolph Eichmann was tried before him, and the action of Israel foreshadows similar trials for other Nazis who have found havens in the West.

Demjanjuk was convicted

here of hiding his Nazi background in his citizenship application, and ordered for deportation.

The most prominent of the current crop of war criminals, Romanian Archbishop Valerian Trifa also may be tried in Israel if certain provisions of the law can be adjusted. The difficulty is that Trifa's part in killing Jews took place before the Nazis occupied Roumania.

held in the elegant ballroom of the New York Hilton, was attended by 327 people who paid \$500 a plate to watch 14 honorees receive the Covenant of Peace Prize.

Those receiving the award were Philip C. Habib, former special Middle East envoy for the Reagan administration; Lane Kirkland, president of the AFL-CIO; J. Morton Davis, a New York City investment banker and philanthropist; and Max M. Fisher, of Detroit, national Jewish leader.

"There is a vital need for us to improve relationships within our faith," said Rabbi Mordecai Waxman, president of the council. "We represent the authentic voice of the Jewish community through a collective voice."

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After 500 Years Spanish Jews Rejoice

It looked just like any other day in the Ministry of Justice. There were no rolling drums, no clashing cymbals, no flags unfurled. Only one simple event took place: the Minister of Justice in Madrid handed a paper to Samuel Toledano, the representative of the Spanish Jewish community.

That paper was something Mr. Toledano and all his Jewish countrymen had waited a long time to see. In fact, the Jews of Spain have been waiting for that paper since 1492.

1492 WAS THE year Christopher Columbus discovered the New World. It was also the year that the Spanish Jews lost their world. On March 31st of that year, King Ferdinand and Queen Isabella, who had financed Columbus' voyage, issued their "Decree of Expulsion." Every Jew in Spain had to leave the land by the end of July, "and dare not return."

Some 485 years later, Samuel Toledano held in his hand the paper that officially abolished that decree. It was especially appropriate that he was the one to receive it. Mr. Toledano is a direct descendant of a famous 15th century rabbi, David Toledano. As his name suggests, David Toledano lived in Toledo, Spain, but he, too, had to leave the country in 1492. At last, the wrong against Samuel's ancestor had been righted; the

evidence was in Samuel's hands.

"It was a very moving day in my life," Mr. Toledano told us.

WHY DID THE Spanish Jews need this document in 1967? The Spanish Constitution of 1869 had given Jews and other non-Catholics the right to live in Spain. Mr. Toledano had lived there since 1959. He had come with his family from Morocco because, as he explained, "I did not want my children to grow up in an Arab country." For all practical purposes, the decree of expulsion was no longer upheld.

But when the Spanish government set to work on a new law of religious freedom, it asked the members of each religious minority for suggestions and requests. The first and most important demand from the 10,000 Jews in Spain was: Repeal the Decree of Expulsion.

"YES, IT was much more a symbolic and romantic act than a practical one," agrees Mr. Toledano. "We have great respect for tradition and for symbolic gestures. And we Spanish Jews made it clear that we have a long memory. It was important to set the record straight."

"Yet," he continued, "it was not an easy thing to get. Spanish monarchs are very big heroes: Ferdinand and Isabella are still highly

respected historical figures. To repeal and cancel in writing one of their most significant decrees was not an easy thing for a government to do."

Along with the symbolic act came real advances in the religious freedom of all non-Catholics in Spain. In the 1869 Constitution, non-Catholics were only "tolerated" in Spain. That is, they could live there, pray there privately, but could not have an official religious community.

ACCORDING TO the new law of 1967, Jews did not need to get special permission in order to pray together. Now rabbis were recognized as religious authorities. They could perform marriages, the same as Catholic priests had always done. Now Jews could own property as a group (for example, synagogues and schools). For the first time, Jews had been given the right to publish a newspaper.

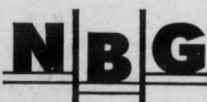
Spanish Jews quickly took hold of these freedoms, setting a record of "firsts." On December 16, 1968, the Jews of Madrid began celebrating the festival of rededication, Hanukkah, by dedicating Beth Yaacov Synagogue, the first synagogue built in Spain in 500 years. In 1977 the first Jewish Day School in 485 years was dedicated. The Sephardi Chief Rabbi of Israel, Ovadia Yosef, attended the

(Continued On Next Page)

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After 500 Years Spanish Jews Rejoice

(Continued From Prev. Page)
dedication.

AT SUNDOWN one Friday night in May 1976 came still another first. Queen Sofia attended Shabbat services at Beth Yaacov. At a formal dinner afterwards, the Queen of modern Spain stood to wish all Jews well and expressed the hope that her visit was a step towards a "more harmonious Spain." She had chosen this occasion to deliver the first public speech she had ever made.

Also in Madrid, Father Vincent Serrara has tried to change Catholic textbooks that present Jews unfairly. As a result, the Spanish Academy has promised that in the next official edition of the Spanish dictionary, all definitions relating to Jews and Judaism and showing old prejudices will be changed. For example, the definition of the Spanish "sinagoga" is "place of illegal worship."

IN BARCELONA one day, when a Catholic seminary class was ready to study law, the students were surprised to find the lecture delivered by a

guest, Carlos Bannaroch of the Jewish community. Their professor said, "I want my students to hear this lesson from the mouth of a Jew, not a Catholic." And while Bannaroch, a Jew, taught future priests in Madrid, Queen Sofia a Catholic, attended a course in Judaism taught by Rabbi Benito Garzun at the Univer-

sity of Madrid.

Of course, nobody thinks that everything is now perfect. There are still many restrictions. There are still acts of anti-Semitism, especially in the smaller villages. And Spain has no diplomatic relations with Israel. But everyone agrees that giant steps have been taken.

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I love Hanukkah for its stirring history, for Judah Maccabee and his family and for their heroism.

I love Hanukkah because Jews wanted to remain Jews and not succumb to the surrounding culture.

I love Hanukkah because the lights of the menorah always bring me new hope.

I love Hanukkah because its lesson is not war, but implied in the words of Zechariah that are read on this holiday, "Not by might and not by power," (Continued On Next Page)

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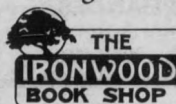


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Some Reflections On Hanukkah Today

By RABBI IRVING
 GREENBERG

The fundamental issues of Hanukkah are still very much with us.

One theme is the clash of the universal with the particular.

Hellenism saw itself as the great universal human culture, open to all. It dismissed the tradition and separatism of the Jews. It demanded that Jews give up their distinctiveness for the sake of the betterment of mankind. In our time too, many universal cultures — Marxism and Communism, certain forms of liberalism and radicalism, fascism —

even monolithic Americanism — have demanded that Jews dissolve and become part of mankind.

THE SAME ATTACK is found in Christian spiritualism which denies the need for a people, Israel, or the State of Israel. The U.N. anti-Zionist resolutions essentially make the same claim. There is no need for Jews to have their own state. Therefore Zionism — the desire for a Jewish state — is, by definition, racism — since Jews could just as well live in a "secular" state. All these philosophies are

claiming that Jews can depend on humanitarianism (liberalism, communism, Arab kindness, etc.) for their rights.

The Maccabee revolution challenged all of these claims. It said that a universalism that denies the rights of the particular to exist is inherently totalitarian and will end up oppressive in the name of one humankind. Universalism must surrender its overweening demands and accept the universalism of pluralism. Only when the world admits that oneness comes out of particular existences, linked through overarching unities, will it escape the inner dynamics that lead to repression and cruelty and to homogenization of culture.

THOSE STUBBORN 'reactionary' pious ones raised one of the great, subtle issues of political existence and religious truths which is only coming into its own in the 20th century. Ultimately, the touchstone of human survival will be the ability of passionately held beliefs and absolute commitments to incorporate pluralism and the inherent dignity of the other into their own structures. How to achieve this without surrendering to indifference or to pure group selfishness is the great challenge of our time.

On Hanukkah, we celebrate that challenge and we affirm our Jewish conviction that we will never again let universal rhetoric ("to make the world safe for . . ." democracy, Communist utopia, America

(Continued On Next Page)

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I Love Hanukkah

(Continued From Prev. Page)
 but by My spirit, . . ."

I love Hanukkah because its lesson is one of mankind's greatest treasures — the blessing of freedom.

I love Hanukkah because the word, itself, is associated with special Jewish ideals, education and freedom.

I love Hanukkah because our children delight in it and see Jewish continuity in its celebration.

I love Hanukkah because its great song contains the words, "That the time is nearing, Which will see All men free, Tyrants disappearing."

I love Hanukkah because it says, "Right makes might."

I hope the holiday speaks to you as it does to me — as an American and as a Jew.

— Rabbi Alvan D. Rubin, Temple Israel, St. Louis.

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Some Reflections On Hanukkah Today

(Continued From Prev. Page) first, etc.) cripple our right to defend ourselves. On Hanukkah Jews urge humankind to take responsibility for the varieties and multiforms of human life. In this sense too, Hanukkah is a profoundly Zionist holiday which asserts the right and the necessity of politically self-determined existence.

HANUKKAH also dramatizes the positive strength of pietism, of unquestioning loyalty to Judaism. It asks us to review our own easy acceptance of cosmopolitanism and sophisticated culture as superior to the sentiment and tribal feeling of being Jews. It asks us whether, consciously or unconsciously, we are part of the Hellenizing assimilating majority. Like the crisis of the Holocaust and the threats to Israel it forces us to face up to the issue: are we ultimately Jews? In an ultimate crisis of loyalties would we choose Jewish survival?

At the same time, Hanukkah warns us of the limits of fundamentalism. It shows the central necessity of uniting all Jews and warns us not to dismiss assimilating Jews. In a showdown (as in 1967 and 1973) many more Jews will be with us. We need a coalition and symbiosis of traditional Jews, modernizing Jews and those assimilating Jews that we can reach. The real task is to begin the "guerrilla warfare" that weans people from their excessive absorption in the status quo and liberates them for authentic Jewish existence.

HANUKKAH SHOWS the fragility of historical redemption and the ambiguity of its messengers and leaders. Salvation does not come from one group of through pure angelic leaders. Redemption comes out of a mixture of self-interest, ideas, class and social conflicts, out of governmental errors and human miscalculation. One should not be put off by the all too human frailties and shortcomings of Jewish leaders and organizations. The faults should be challenged and worked on but the ultimate

validity of the cause is not destroyed by such flaws.

There are those who insist on perfect religious frameworks or absolute victories, who grow disillusioned with the ambiguous victories of Israel or the Jewish community. There are those who grow weary that the victories of 1967 and 1968 are not final. Hanukkah shows that spirit can persist and that re-

demption in history can be discerned in the flawed partial human realities we create, with God's help.

BY THE SAME token, there are religious Jews who insist that this generation does not have the spiritual authority to create Yom Atzmaut as a religious holiday or to develop Jewish Law to respond fully to the valid needs of the Jew-
(Continued On Next Page)

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Some Reflections On Hanukkah Today

(Continued From Prev. Page)
 ish state. The lesson of the Maccabees' rulings is that authority in Jewish law flows from the community of Israel (standing before its God and its commandments). This bestows the authority on lesser judges to make the rulings needed for the Jewish people's life. "Jephthah (the lesser judge) in his generation is equivalent to Samuel (the great prophet) in his generation." (Babylonian Talmud, Rosh Hashanah 25B)

Those who persevere will live to celebrate the flowering of the victory. Those who insist on perfection or nothing will surrender the world to evil, making possible the triumph of evil. That is the punishment for simple mindedness.

FINALLY, Hanukkah challenges us to recognize the revelation and redemption of our time. The obligations we take on for Israel, for Soviet Jewry, for rebuilding

Jewish life and for human-kind are the commandments God has given us in our time. The gratitude we feel for the miraculous events of our generation gives us the strength to persevere.

The battle of Hanukkah is being fought again in this time. It is our task to fight it — through joy, tradition and family life, through hope and realistic dreams, through partial solutions and visionary persistence. Pessimists and assimilationists have often told us that we have no more oil to burn, that we must surrender to the darkness. With the help of God, enough Jews will light the lamps; though our flame may flicker, it will never go out.

(Rabbi Greenberg is chairman of the National Jewish Conference Center.)

Short Readings For Hanukkah Nights

While Jews alone celebrate Hanukkah, its meaning and its message are charged with deep significance for all freedom-loving men everywhere.

It recalls the first struggle in written history when man fought not for material possessions and for land, but for ideals, especially the ideal of human liberty. It calls to mind the first recorded instance when men spurned security purchased at the cost of conscience, when the human spirit refused to be intimidated by force. It salutes humanity's first martyrs in religion's cause: Hanukkah is thus a powerful inspiration for all

(Continued On Next Page)


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Short Readings For Hanukkah Nights

(Continued From Prev. Page)
people everywhere to resist tyranny.

THE FESTIVAL WARNS us that Judaism has as much to fear from internal enemies as from external ones. Jews, who hold their heritage cheap, who are willing to abandon their priceless traditions or are ashamed to identify themselves with their fellow Jews — such Jews are the modern counterparts of the ancient Hellenists. The best way to resist them is to deepen our own Jewish loyalties and observances.

The very word "Hanukkah" means "dedication" and underscores not so much the military achievement as the spiritual victory — the rededication of the Temple. Significant as is victory on the field of battle, the ultimate triumph lies in the inner Temple of the spirit — in the hearts and minds of men. The Sabbath of Hanukkah includes the prophetic reading which contains the words: "Not by might nor by power, but by My spirit, saith the Lord of Hosts." Hanukkah commemorates not the spirit of power but the power of the spirit.

Our sages told the legend of the small flask of oil which was found in the Temple after

the enemy had been driven out. Containing sufficient oil for only one day's burning, it miraculously lasted for eight days. Here we can find a clue to the destiny of our people and our faith. By every known standard, we should have "burned ourselves out" long centuries ago. Yet time and again, through courage and loyalty, we kept alive the flames of faith and hope. Hanukkah summons us, in our day, to act as worthy heirs of a dedicated people.

After the lighting of the candles, one of the following readings is recited each day:
1st Night

JEWISHNESS
Though Hanukkah is regarded by our tradition as a "minor" holiday, its importance has never been slighted. For in those days the Maccabees proved to the world their allegiance to Judaism. In answer to King Antiochus did Mattathias say "in a loud voice: Though all the cultures that are under the King's dominion obey his edict, and forsake each one of them the religion of his fathers, yet will I and my sons and my people abide by the covenant of our

fathers." (I Maccabees 2:19f). As we kindle these lights we are adding our names and lives to the chain of centuries of Jews faithful to the duties of our religion.

2nd Night
MARTYRDOM
In the Maccabees' story we read of Hannah and her seven sons who fought and died in their yearning for freedom. Often has our history been stained with the tears and blood of our people. Often has the world exacted a high price for the privilege of prayer and worship. We sit in awe of those who paid this price for we wonder what we would have done in their place. In our age of confusion and doubt we search for ultimate causes which elude us. May we be blessed with insight that we might find our ideals, and with courage that we might pursue them. May we be as the followers of Judah Maccabee who were prepared to give their lives in the struggle to insure

(Continued On Next Page)

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Short Readings For Hanukkah Nights

(Continued From Prev. Page)
a meaningful life.

3rd Night

PEACE AND WAR
(Read Responsively)
How long, O Lord, shall I
cry, and you will not hear? I

cry unto You of violence, and
You do not save. Why do You
show me evil, and why are
destruction and violence be-
fore me?

May the nations realize that
the triumphs of war turn to

ashes, and that justice and
righteousness are better than
conquest and dominion.

The Haftarah reading dur-
ing Hanukkah reminds us
that: "Not by might, nor by
power but by My Spirit, says
the Lord of the Universe." Is
not our land to be a haven
for the lovers of peace? "Give
me your tired, your poor,
your huddled masses yearning
to breathe free" — free
from the chains of fear and
war.

Let the glories of a just,
righteous and God-fearing
people increase from age to
age. Enlighten with Your
wisdom those whom the people
have set in authority. "Seek
peace and pursue it; seek it
in your own place and pursue
it in another."

4th Night


UNITY

The blessing of Hanukkah
has traveled more than 2000
years to our day. It speaks of
a father and sons who united
to save their people from
slavery to alien gods. To read
of the Maccabees who faced
life as a single unit reveals to
us the beauty of such a home.
It reflects the realization of
the biblical hope that the
hearts of the children be turned
to the parents, and the hearts
of the parents be turned to
the children. Such a hope is
meant for outside the home as
well as inside. Too often do we
build walls instead of bridges
— between the generations
whether they have the same
name or not, between races,
between religions. For the
Maccabean victory to have
meaning today, we must con-
tinue the struggle for peace and
communication between those
whose ideas or appearance or
deeds differ. Let our Hanuk-
kah signify unity in our home,
and our land.

5th Night

THE PEOPLE ISRAEL
The kindling of these lights
(Continued On Next Page)

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Short Readings For Hanukkah Nights

(Continued From Prev. Page)
not only links us to the millions of Jews whose lives are now past history, but also binds us to our brethren of today scattered across the face of the globe. Their joy this moment is ours. Their personal struggle too. And their sorrow is also ours for we are of one body and soul. If the left arm is struck, the head registers pain and the right arm lashes out in retaliation. If Israel is besieged, American Jews rally. If Soviet Jewry desires prayerbooks, English Jews send them. And if we ever feel this kinship lessening, the world and our hearts will remind us of it for as our heritage has said: all members of the people Israel are bound together, each to each. May all Hanukkah lights shine from home to home, country to country in an eternal chain of sensitive souls.

GOD
Who is the God whom we praise today, who prompted wondrous acts in ages past? He is the God who presents us with deeds by which we might sanctify our lives. A rabbi once said: "Know what is above you. But what is that is above you? It is the form we symbolically shape when we serve God with true and fervent hearts. Such service shapes a human form for our Creator. When a person is charitable and willingly serves others out of love, he contributes to the form of God's right hand. And when a person fights in the ranks of God and drives evil away, he contributes to the form of His left hand." You are to be praised, Lord our God, for presenting to us a religion which allows us to sanctify ourselves as we glorify you.

7th Night
UNDERSTANDING
Have you ever stopped to notice the dancing flame of a candle reflected in the eyes of another person? Our Hanukkah lights tonight are outside us and also within the souls of those about us. So too when we look at another, we see ourselves in miniature. When we judge others, we are judging ourselves. The Chassidic Jews tell this story: "A person is like a tree. If you stand in front of a tree, and watch it constantly to see how it grows — to see how much it has grown, you will see nothing. But tend it at all times, prune it and water it, and in good time it will grow and be seen as worthy. It is the same with a person — it is not right to examine him hour after hour to see how much has been added to his

stature. Let him live, and he will thrive and grow." May the candles of Hanukkah prod us to see others as we see ourselves, to understand rather

than condemn. Let us be free to enjoy everyone.
8th Night
(Continued On Next Page)

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The Story Of The Maccabees

After the death of Alexander the Great (323 B.C.E.), his empire was divided into two smaller kingdoms — Egypt to the south and Syria to the north.

In the year 175 B.C.E. there arose a new king in Syria — Antiochus IV. He was a harsh ruler and treated all those whom he conquered cruelly.

ANTIOCHUS SENT officers to the cities of Judea to proclaim, "The king has ordered all his kingdom to become one people and that everyone should forsake his own laws and his own religion." The king commanded the people to break the Sabbath and ignore their holy Jewish Festivals. He instructed the Jews to ignore their prayers and religious practices. An idol was placed on the altar of God and incense burned in his honor.

The king's officer came to the city of Modin and said to Mattathias, a priest who dwelt in Modin, "You are a great man and well known in the city. Come and fulfill the king's command and you shall be counted among the king's

friends." But Mattathias turned to the officer and answered in a loud voice, "Neither I nor my sons nor any faithful Hebrews will ever worship an idol."

THE SYRIAN officer called for another volunteer. When in the sight of all the people, one of the Jews came forward to sacrifice to the idol, Mattathias was filled with anger and struck him down.

Mattathias leaped to the top of the altar and shouted, "All those who are faithful to the Lord, follow me."

One of Mattathias' sons, Judah (called "The Maccabee"), became the commander-in-chief of the Hebrew army and led the people into battle. Never did men fight more bravely against such odds. Because they believed in their cause and were faithful to the heritage of their fathers, they were able to defeat the stronger enemy. Because they were dedicated to their religious heritage and to the principles for which it stood, they were filled with the courage and

strength to achieve the final victory.

JUDAH, his brothers and all loyal Jews came to rededicate the Temple in Jerusalem. However, when the people gathered to celebrate the "rededication" the High Priest could find only one small jar of holy oil with which to light the Ner Tamid (the Eternal Light). This was just enough oil to burn for one day. Then it was that a wondrous thing occurred. For the oil in the

(Continued On Next Page)

Short Readings For Hanukkah Nights

(Continued From Prev. Page)

THAT WHICH ENDURES

The light of these candles burns briefly, flickers and is gone. Indeed, all we have and prize truly "is but lent to us." To use these passing objects to enrich our lives is the most we are able to accomplish, and often we fail even at this. Shall we not try to set our actions and thoughts into perspective knowing how easily the present is lost? Let us hold firmly to the truly worthy in life, and echo these hopes of the martyr and poet, Hannah Senesch: "O Lord, my Lord, I pray that these things never end; the sand and the sea, the rush of the waters; the crash of the heavens; the prayer of man." We pray, O Lord, that the light of our lives may find its permanence in You.

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Jewish Attitude Toward Christmas

1. IS CHRISTMAS a national holiday which all Jews can observe in good conscience?

A. Christmas is not a national holiday. It is an important Christian holy day which celebrates the birth of Jesus, the Christian Messiah. Christmas is not in the same category as Thanksgiving Day, Fourth of July, Decoration Day, or any other American holiday. Christmas is a sacred festival for Christians who regard Jesus as their Messiah and Savior.

Inasmuch as we Jews believe that God alone is Savior and Protector, we cannot in good conscience observe Christmas. To ask us to do so is to violate our religious principles.

2. IS IT NOT TRUE that many Americans do consider Christmas to be a national holiday?

A. Responsible community leaders deplore the perversion of the Christmas season and

are trying to do something about it. Bishop Arthur C. Lichtenberger has declared, "We cannot have Christmas without Christ."

3. IS IT WISE, however, for Jews to make such an issue over Christmas? Would it not be the better part of discretion to "go along" with our Christian neighbors even if it means observing Christmas?

(Continued On Next Page)

Story Of Maccabees

(Continued From Prev. Page)
lamp burned for eight days!

In remembrance of this great occasion. Hanukkah — the Feast of Dedication — is observed every year for eight days, beginning with the 25th day of the month of Kislev.

SINCE THE TIME of the Maccabees the battle for religious freedom has been fought over and over again throughout the world. After each victory, grateful men and women and children have dedicated themselves to their traditions and kept alive the remembrance of the struggle for religious freedom. As we celebrate the festival of Hanukkah, this year and every year, let us always give thanks for the freedom which our ancestors won so bravely. May we always treasure this precious possession, and ever seek to build a world in which all men may live in freedom and peace.

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Jewish Attitude Toward Christmas

(Continued From Prev. Page)

A. No matter involving the violation of strong religious convictions can be regarded as trivial or minor. The true spirit of Americanism would never compel anyone to act in conflict with his freedom of conscience. Our early American forebearers came to these shores precisely for the opportunity to worship God according to the dictates of their hearts.

4. WHAT ABOUT the Christmas tree?

A. The Christmas tree is a Christian symbol which, for many Christians, has important religious significance. The Christmas tree has no place in the Jewish home.

5. IS IT APPROPRIATE to give Christmas gifts to Christian friends?

A. It is appropriate to give Christmas gifts or cards to our Christian friends if we so desire. Christmas gifts or cards should not be given to our fellow Jews. We present

a gift to someone in honor of the holiday he celebrates.

6. SHOULD JEWISH children participate in Christmas plays in public schools?

A. Christmas plays generally portray Christian church themes which have no place in a public school. Jewish children should not be expected to participate in these plays. On the other hand, some schools hold a so-called "Winter Festival" in which an attempt is made to avoid all religious connotations. It is exceedingly hard, however, to draw the distinction. If the parent feels that the performance is free of all sectarian religious overtones, children may participate.

7. SHOULD JEWISH children sing Christmas carols?

A. Carols are Christian religious hymns and do not belong in the public school. Jewish children should not be required to sing hymns which embody a theology which they do not accept.

8. DO WE HARM our children by directing them not to participate?

A. The classroom is but one among many places which reveal the existence of differences among Americans. Religious differences are significant differences. We further our children's personal growth when we teach them this fact by such simple statements as "This is what we do," and "This is what we don't do." Non-participation in Christmas celebrations will not harm the Jewish child whose parents have given him a warm appreciation of his own Jewish heritage. Such harm can ensue only when the absence of affirmative Jewish education leaves the child in a spiritual vacuum.

9. WHAT ABOUT other Jewish children who participate in Christmas observances in the public schools?

A. There are parents who do not accept the guidance of in-

(Continued On Next Page)

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Jewish Attitude Toward Christmas

(Continued From Prev. Page)
formed and responsible Jewish leadership. They proceed on their own when they permit their children to participate in Christmas observances. This may confuse the children of parents who do follow the thoughtful recommendations of Jewish leadership. Jewish parents will help their children most if they (1) know and understand the thinking of responsible Jewish leadership and recognize that most parents want to follow it; and (2) assure their children that despite the participation of some Jewish children, Jewish leaders have taken a strong position for non-participation in observances of a holiday not their own — and that this is also their position.

10. SHOULD HANUKKAH be celebrated in the public schools?
A. To do so uses Taxpayers' money for sectarian purposes and jeopardizes the principle of the separation of church and state, without which there can be no religious freedom. The proper places for the ob-

servance of Hanukkah are the synagogue and the Jewish home. We must not ask the public school to assume the responsibilities of our congregations and families.

11. SHOULD WE encourage joint Hanukkah-Christmas celebrations in public schools?

A. The addition of Hanukkah observances only compounds the evils noted above. Separation of church and state, a

principle precious to American life, requires neither Christmas nor Hanukkah be celebrated in the public school. The subject of Christmas and Hanukkah represents a highly sensitive area. We recommend that parents who are in doubt about the application of these principles to specific situations consult their own rabbi.

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Some Questions About Hanukkah

Q. Who led the Jewish resistance?

A. The inspiration came from a religious group known as Chasidim.

Q. Who were they?

A. They were ardent devotees of Judaism who were the forerunners of the Talmudic Pharisees.

Q. Did they carry on the warfare?

A. No. The military leaders were five brothers known as the Maccabees, and their father, Mattathias, the Hasmonean.

Q. What does Maccabee mean?

A. The origin of the word is

not certain. Some believe it means "hammer;" others believe that the word is made up of the initials of the prayer: "Mi Chawmochaw Baw-aylim Ah-Do-noy, 'Who is like unto Thee, O Lord, among the mighty?'"

Q. What were the names of these brothers?

A. The best known of them was Judah. The others were Simon, Eliezer, Jonathan, and Jochanan.

Q. Where are these events recorded?

A. In the Books of Maccabees of the Apocrypha.

Q. What is the Apocrypha?

A. The Apocrypha is a collection of religious books assembled or written after the Biblical period.

Q. And how is the holiday celebrated?

A. By the lighting of candles, beginning with one candle on the first night and an additional one on each successive night; the recitation of special blessings; the singing of Ma-oz Tzur (Rock of Ages) and the exchange of gifts.

Q. Why is an additional light lit each night?

A. To indicate the growth of the miracle that the oil which should have lasted only one day lasted for eight.

Q. When does Hanukkah begin each year according to the Hebrew Calendar?

A. The first light is lit on the eve of the 25th day of the Hebrew month of Kislev.

Q. When did these events take place?

A. About 165 years before (Continued On Next Page)

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Some Questions About Hanukkah

(Continued From Prev. Page)
the Common Era — about 2146 years ago.

Q. Why is Hanukkah such an important holiday?

A. Because it commemorates the first struggle on behalf of religious freedom. It enshrined the doctrine of national independence, which later inspired the Greeks themselves when they fought for freedom from Turkish rule. The Hanukkah story even set the pattern for the American revolt against British tyranny.

Q. How long is the Hanukkah holiday?

A. It lasts eight days.

Q. Why?

A. Because at the rededication of the Temple, a cruse of oil for the eternal light — seemingly sufficient for one day — lasted for eight days.

Q. What does this miracle imply?

A. The resources of the Jews, seemingly sufficient for a short period, endured for

years because of the courageous idealism of the Maccabees.

Q. Is there any food associated with Hanukkah?

A. Yes, the latke (potato pancake.)

Q. Why?

A. According to the Book of Judith in the Apocrypha, Judith made potato latkes to stretch her supply of a few potatoes and feed the weary followers of Judah Maccabee.

Q. Is there any other practice connected with Hanukkah?

A. Yes — the playing Dreidel, a top which is a sort of "put and take" device.

Q. Why is the game of chance played on a Jewish holiday?

A. To recall the fact that those who fight for freedom take many chances. When the Syrians forbade the study of Torah, the students would assemble with their Rabbis for study in the open. Whenever Syrian soldiers would approach, they would whip out a Dreidel and pretend that

they were merely gambling.

Q. What does the word Hanukkah mean?

A. Dedication

Q. Why was the holiday given this name?

A. Because it commemorates the rededication of the Temple after its pollution by the Syrians.

Q. Which Syrians?

A. The forces of King Antiochus Epiphanes.

Q. Who was he?

A. He was the heir to one-third the kingdom of Alexander the Great.

Q. What was the reason for his hostility to the Jews?

A. Their refusal to adopt the
(Continued On Next Page)

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At Hanukkah We Dedicate Ourselves

The word "Hanukkah" means dedication. The Hebrew name of this Festival of Lights points to the major theme of this holiday. We rejoice at this season because the victorious Maccabees recaptured the citadel of Jewish religious life — the Temple. The Ner Tamid was kindled again symbolizing an undying allegiance to the faith of Israel. Dedication of an ideology or an institution is not a solitary event, but part of a dynamic process that must be re-enacted in

each generation.

AS OUR ancestors kindled the flame of the eternal light in the Temple on Zion, so are we impelled to rededicate the modern sanctuaries of our faith — the synagogue and the home. Working together in a cooperative spirit, these two centers provide the major means for the expression of our religious faith.

We must establish the synagogue as a sanctuary for worship. This can be achieved only through participation

of individuals. When people participate in worship, they find it a dynamic and moving experience. We must understand that the effect of religion is not what it does to us, but what we do with it.

Religious faith is the product of intellectual as well as prayerful meditation. As Reform Jews, we assert that our minds are ever open to search for and welcome all truth. In the studies we pursue in the synagogue, we learn to blend these new truths with our ancient heritage.

AS THE SYNAGOGUE is a communal place of worship — so the home is each man's sanctuary. Husband and wife are priest and priestess in their own household. The family still remains as the strong link in the chain of tradition. In our busy and impersonal modern world, the home must once again fulfill its historic mission. It must meet the challenge and responsibility of filling our lives with a sense of the sacredness of all human experience.

We should seek every available means to draw upon our rich religious heritage to beautify and enhance home celebrations. The family is the most important influence in our lives. It is our responsibility to realize the great potential strength of familial experience. The blessings of a rich home life can be ours, if we strive to attain them.

AT THIS HANUKKAH season, we are inspired to renew
(Continued On Next Page)

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Questions About Hanukkah

(Continued From Prev. Page)
Greek religion and way of life.

Q. Why did a Syrian insist upon the imposition of a Greek way of life?

A. Although Syrian by nationality, Antiochus had been Grecianized. Greek culture in his day had descended from its lofty Platonic idealism and had become decadent, and what Antiochus demanded of the Jews was an abandonment of monotheism in favor of idolatry.

Q. Were the Jews able to resist the forces of Antiochus?
A. Miraculously enough, yes. But only after a long period of guerrilla warfare.

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THE FESTIVAL warns us that Judaism has as much to fear from internal enemies as from external ones. Jews who hold their heritage cheap, who are willing to abandon their priceless traditions or are shamed to identify themselves with their fellow Jews — such Jews are the modern counterparts of the ancient Hellenists. The best way to resist them is to deepen our own Jewish loyalties and obser-

At Hanukkah We
Also Dedicate Ourselves

(Continued From Prev. Page)
our allegiance to an age-old partnership — the synagogue and the family. In this blessed land of freedom, Judaism has a golden opportunity to attain unprecedented achievement. If the synagogue and home remain faithful to their duty — if they rededicate themselves to lighting the lamp of religious faith — then the American Jewish community truly will have rekindled an Eternal Light.

— RABBI J.P. WEINBERG

vances.

"Hanukkah" means "dedication" and underscores not so much the military achievement as the spiritual victory — the rededication of the Temple. Significant as is victory on the field of battle, the ultimate triumph lies in the inner Temple of the spirit — in the hearts and minds of men. The Sabbath of Hanukkah includes the prophetic

reading which contains the words: "Not by might nor by power, but by My spirit, saith the Lord of Hosts." Hanukkah commemorates not the spirit of power but the power of the spirit.

Our sages told the legend of the small flask of oil which was found in the Temple after the enemy had been driven out. Containing sufficient oil for

(Continued On Page IN 25)

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Hanukkah Takes Over In Israel

In Israel, Hanukkah has really come into its own. Atop the water tower of every settlement, a large electric Menorah shines proudly through the night. In the cities, public buildings of every type, display huge Hanukkiyahs (Hanukkah Menorahs) and stores and shops are gaily decorated. Public lighting ceremonies, held under the open sky, are observed by thousands of spectators. Children and adults alike join enthusiastically in the singing and in the torch-light parades.

Another very beautiful Hanukkah custom has been created in Israel — the torch relay.

In Modin, where the Jewish revolutionary spirit was born, a torch is lit and raced in relay fashion by sturdy young feet all the way to the Great Synagogue in Tel Aviv. There, amidst the awaiting and cheering populace, the Menorah is lighted by the blazing symbol.

Traditionally, Hanukkah was considered a minor festival. But in recent years, thoughtful Jewish parents have tried to make Hanukkah every more impressive and appealing. By means of Hanukkah observances, they seek to satisfy the yearning of the young for cheerful lights, gifts, and pageantry.

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I ask myself what meaning (Continued On Next Page)

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How To Observe Hanukkah

Each home should have its own Hanukkah Menorah. In some families, it is customary for each member of the household to have his own Menorah.

The entire family should participate in the lighting of the Hanukkah candles.

ON THE FIRST NIGHT of Hanukkah, one candle is lit. On the next night two candles are lit, and another candle is added each night until eight are lit on the eighth night. For the sake of continuity through the eight days, the same shamosh ("servant") candle is used for the eighth day when the shamosh lights the other candles and then is extinguished, except for the eighth day when the shamosh finally is allowed to burn out.

Letter From A Non-Jew

(Continued From Prev. Page)
the tree has for you? It cannot be a Christian religious symbol, since you have told me often that as a Jew you do not accept Christ. For you, it must then be no more than a pretty decoration. How can I help feeling resentful when you take my sacred religious symbol and make it a mere "decoration"? And when I hear you refer to it jokingly as a "Hanukkah Bush" I am both resentful and ashamed. Ashamed for you. For your nervous laugh when you say it! For the look in your eyes that cannot quite hide your hope that I will "understand" — and your fear that I might not.

But most of all I'm sorry. Sorry for you. You mentioned "Hanukkah." I'm learning a good deal about this holiday. I see some of my Jewish neighbors decorate their homes so beautifully in its honor. I hear their children sing pretty songs and tell the exciting and significant story. I just love latkes!

I am sorry that all this is so strange and foreign to you. That you do not give your children an opportunity to partake of its joy and share in its celebration. The Menorah is a wonderful symbol of the light that your people have brought to mankind. Why are you ashamed of it?

Many thanks for wishing me a Merry Christmas. As a really good friend, one of your best, I wish to you a Happy Hanukkah.

Author unknown

First Struggle In History For Human Freedom

(Continued From Page IN 23)
only one day's burning, it miraculously lasted for eight days. Here we can find a clue to the destiny of our people and our faith. By every known standard, we should have "burned ourselves out" long centuries ago. Yet time and again, through courage and loyalty, we kept alive the flames of faith and hope. Hanukkah summons us, in our day, to act as worthy heirs of a dedicated people.

The first candle is placed at the far right of the Menorah and one candle is added each night, but always beginning at the far right. However, the candles are lit from left to right to denote the importance of each day of Hanukkah.

On the fifth night of Hanukkah, each member of the family may make his charitable contribution. Contributions may be sent to a charity or institution of one's choice, a Temple Fund, or brought to

(Continued On Next Page)

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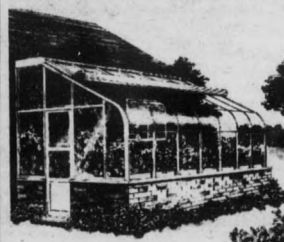
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Blessings Over The Candles

BEFORE LIGHTING THE HANUKKAH CANDLES, RECITE THE FOLLOWING PRAYER:

Lord our God and God of our Fathers, as in days of yore our father rededicated the Temple on Mount Zion, so may we each year, in light or in darkness, reconsecrate our

shrines unto thy service. May these lights be as the light of truth and peace, which shall shine forth from this sacred place. May they kindle joy and courage in our hearts. May their rays go forth like the light of good deeds into the spirits of all men. Enable us to purify and rededicate Thy house ever anew by purifying and rededicating ourselves.

May our worship be acceptable in Thy sight and may the faith of Israel ever inspire us to seek the truth, to serve man in loving kindness, and to cling steadfastly unto Thee. Amen.

THE "SHAMOS" IS LIT AND THE FOLLOWING BLESSINGS ARE RECITED:

Baruch Ata Adonai. Elo-henu Melech Ha-Olam Asher Kid-Shanu Bemitzvosov Vetzivanu Lehadlik Ner Shel Hanukkah.

Baruch Ata Adonai Elo-henu Melech Ha-Olam She-Asa Nisim La-Avosenu Bayamim Ha-Hem Bazman Hazeh.

(On the first night only add the following benediction:)

Baruch Ata Adonai Elo-henu Melech Ha-Olam She-hecheyanu Vekimanu Vehigyanu Lezman Hazeh.

Using the "Shamos" candle, kindle the lights in the Menorah, lighting one candle the first night and adding a candle every night for eight nights.

AFTER THE CANDLES ARE LIT, RECITE THE FOLLOWING:

"We kindle these lights on account of the miracles, the

(Continued On Next Page)

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How To Observe Hanukkah

(Continued From Prev. Page)
 Religious School and added to the Keren Ami collection.

ON FRIDAY evening, the Hanukkah lights are kindled before the Sabbath lights.

The Hanukkah lights also must be kindled in the synagogue, but they do not absolve one (not even the one who kindled them in the synagogue) from kindling the Hanukkah lights at home.

The traditional delicacy associated with Hanukkah is potato pancakes, latkes. Legend teaches that Jewish housewives fed the Maccabean patriots pancakes when they stopped to rest in their villages.

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Xmas No Longer A Problem

By RABBI J.W. GROLLMAN

For whatever it's worth, I think that an article in one of our local papers was way off base.

It had to do with Christmas and the traumatic impact it has upon the Jewish community.

To read the comments, you would think that those of us who are Jewish suffer severe anxiety and intense depression because we are denied the pleasures of Christmas.

EVEN WORSE — that most of us cannot stand the pressure and that eventually we succumb and surrender to Christmas observance.

Nonsense!

Christmas has lost much of its allure for those who are not Jewish — harried by the shopping, the crowds, the commercialization, the superficial glitter and tinsel! Committed Christian clergymen and others bemoan what has happened. As a result, it's not surprising that by and large in the Jewish community, with the arrival of the Yuletide — it's a ho hum attitude.

Yes, I suppose that in our congregation there are a few families who do have Christmas trees. But I daresay the number is so infinitesimal it's hardly worthwhile talking about it. Perhaps in other congregations the situation is somewhat different. Why then all the publicity? Well, all it takes are the antics of a few meshuganahs to make a news story.

IF THERE IS any place where Christmas still remains a problem for us, it's in some of the public schools — some, not all. But outside of Christmas being a day off and an opportunity for the family to be together, Christmas has long ceased to be an acute Jewish dilemma.

Thanks to Israel and an ever-growing sense of Jewish pride and Jewish education, it's not to Christmas but our own precious and rich Jewish heritage that we Jews look to for salvation.

Blessings Over The Candles

(Continued From Prev. Page) deliverances, and wonders which Thou didst work for our fathers, by means of Thy holy priests. During all the eight days of Hanukkah these lights are sacred; neither is it permitted to make any profane use of them, but we are only to look at them, in order that we may give thanks unto Thy name for Thy miracles, Thy deliverance and Thy wonders."

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Mattathias' Speech To His Sons

When the days of Mattathias drew near that he must die, he gathered together his sons and said unto them: "In our days, tyranny and cruelty have gained the mastery, and our

religion and laws are threatened with extinction. God's wrath rests upon His people. But you, my sons, be ye very zealous for His Law and ready to give your lives to preserve God's

covenant with your fathers.

"Call to mind the heroic deeds which our fathers did in times of trial and sorrow, and you also, by showing yourselves strong, may receive great glory and create for yourselves an undying name. Was not Abraham found faithful when he was tested by God with the command to offer up his son Isaac? Joseph, in the hour of his trial in Egypt, kept the commandments. When the spies brought their disheartening report of Canaan, Caleb stood forth, though the people threatened to stone him, and bore faithful witness to the land. Joshua fought the battles of his people. Elijah was exceedingly zealous for God's Law, and stood well nigh alone against the enemies of his people. Daniel was saved from the mouth of the lions because of his uprightness.

"Thus, my sons, consider ye how from generation to generation, none that put their trust in God have wanted for strength. Ye also be not afraid of the arrogant boastings of the blasphemous Antiochus, for his kingly glory shall speedily decay and become dust of the earth. Today he may be lifted up as a king, but tomorrow, he shall be laid in the dust and his evil purpose against Israel shall become as naught. "Be strong, my sons, and of good courage. Show yourselves true sons of Israel, for therein shall ye obtain glory."

Dr. D. de-Sola Pool

Miracle Of Judaism

When the question was asked: "What is Hanukkah?" the rabbis answered with the story of the one unpolluted cruse which contained but enough oil for one day's burning and yet, miraculously, sufficed for eight. We may know more history than these rabbis did, but we cannot get any closer to the real miracle of Hanukkah than they, when they told this symbolic story. For, at the time when the Temple was rededicated, the future of Judaism still appeared insecure. No one could

(Continued On Next Page)

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Philosophy Of Greeks Confronted Today

By DR. BARRY DOV
SCHWARTZ

The small candle flickers madly, feebly trying to spread and prolong its light. All eyes are fixed upon these frail flames, searching for a fresh vision; a new spark of deeper meaning. "Mai Hanukkah?" What are these days really all about? Other festivals are doubly blessed with pagantry. Other holidays are wonderfully packed with full-time holiness and celebration.

Not so Hanukkah. Eight days — a long stretch of opportunities for ceremony. Yet the chances are often squandered. Each day seems to merit mere shreds, scraps of remembrance. A match strikes a box and a candle is quickly lit. The family hastily gathers for blessings and rousing song. With more haste the group abruptly disperses, each to his own pursuits. The lights linger on — lonely — but not for long. So ends the daily ritual.

I STARE. I search. I wonder. Where in these tiny candles shall I find a lesson for all time? My wandering eyes stray from the luminous men-
(Continued On Next Page)

Miracle Of Judaism

(Continued From Prev. Page)

have foreseen that the faith of this little people would soon affect the religion of the pagan world, and survive for many centuries.

The miracle of the oil is but another way of stressing the miracle of Judaism and its continuance.

It becomes clear that in Jewish life the outstanding element of Hanukkah is not the victory of arms, nor the national glory and power won by subsequent Hasmonian conquests. The meaning of the festival is spiritual, not martial. The haftorah of the Sabbath of Hanukkah includes Zechariah 4:6 "Not by strength and not by might, but by My Spirit, saith the Lord of Hosts."

For centuries, the feast of dedication has been celebrated in the Jewish home and in the synagogue. Each generation has drawn from it renewed inspiration for meeting its own peculiar problems. If in this, our own day, there is a lack of unanimity as to the message brought by the Hanukkah lights, the differences are on the surface. The fundamental message remains the same — as long as Jews are sincere and loyal, the light of Judaism will not grow dim." — EMILY SOLISCOHEN

Some Hanukkah Games

Dreidle is an old Hanukkah game. This is the top, with Hebrew letters on the sides. In playing the game, it's like the game of put-and-take. Gimel stands for gantz — the whole pot. Hay-halb-player takes half the pot. Shinshtel-player loses, must put one item into pot. Nunichts — take nothing. Candy or nuts may be used for the pot.

Variations are: have each letter represent a different numerical value. As soon as a player reaches a score agreed upon, he wins. Or whoever scores the highest number of plays agreed upon, he wins.

Another variation involves skill: each player gets an equal number of tries. The player who can spin the dreidle for the longest wins.

Or you can play: Hide the Dreidle — and variations of Hot and Cold — using "Rock

of Ages" as a clue, singing softly when far away and increasing in volume as the individual gets closer to the hidden dreidle.

PIN THE CANDLE on the menorah is another game. Make a menorah out of cardboard. Pin it to the wall. Let each player in turn be blindfolded and whoever comes closest to pinning the candle in the proper place wins.

Hannah Says: One person issues order, prefacing each order by "Hannah says" or "the King says." Orders in the name of Hannah are to be obeyed instantly. Those in the name of the king are to be ignored. The orders should be issued in rapid succession. Anyone who makes the wrong response is eliminated from the game. The last one to remain in the game takes over the issuing of orders.

Happy Hanukkah!

Happy Hanukkah!

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Philosophy Of The Greeks Must Be Confronted Today

(Continued From Prev. Page)

orah and focus upon the close knit group which gathers around it. The family clusters together, attracted magnetically both by love and the Hanukkah lights. "Ner echod ish U'veito — one candle for a man and his family." That is quite sufficient. All else is embellishment. Interestingly, this law, even this terminology is not found elsewhere. Convenience, closeness and comradery bring relatives together for Succot and Pesach. Here the law, not *circumstance*, make necessary the kindling together with kin. Why? I have a feeling here — a subtle sense of touching a truth.

The people of Israel have long been chastised and condemned for their clannishness. Jewish family life confounds the evil and bitter hearts of our foes. So we take no insult from the charge: it is this closeness we exalt. *Mishpacha* is one of the warmest words in a vocabulary which overflows with warm phrases. MODERNS have little use for cumbersome family ties

in their lifestyle. Relationships are preferably casual and free of responsibility. The bounties of the fascinating future await only those who will courageously jump forward and free themselves of the past. The new world beckons only to those who have forsaken the old.

Such was the philosophy of the Greeks who preached for a departure from tradition. Reality demands a fresh start, a breakaway. Only in the myths could parental pride still be tolerated and protected.

Notice how Hanukkah speaks of Matityahu and his sons, Chana and her seven sons. Again and again we find Hanukkah closely tied to family. This is the festival of fathers and sons, mothers and daughters.

AND SO WE begin to understand why the family clusters around one candle for one house. Hanukkah commemorates not only the miracle of the oil, but also the marvel of the family which lights it. Hanukkah is the holiday of the family reborn.

Once, It Was A Dream

By HERMAN WOUK

Of all that has been written about Israel, I think it is safe to say that the oldest report on it remains the best: The Holy Bible. The most striking thing about Israel now probably is that it still looks like the setting of the stories of Genesis and the Book of Kings.

Of course, there is a thriving and boisterous young republic living its life in that setting now. But when you have driven a car a little way from the modern cities; when the night has fallen and the stars shine clear; when you step out of the car and smell the pure cool night air and hear the lowing of distant cattle... at such time you are in the Land of Canaan, The Land of Promise, The Land of Abraham. You do not read these emotions and these impressions into the landscape. They rise up to conquer and possess your soul. It is a moment of magic that leaves you never quite the same.

I AM DESCRIBING the romance of Israel, perhaps; although as a romancer I believe in the tough truth of such impressions. Drowning out the romance, or rather shutting in from sight as the blaze of the sun shuts up the view of the stars, there are the facts of the State.

There is the roughness and the excitement of pioneer life. There is the pride of accomplishment, of being up against

(Continued On Next Page)

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Once It Was A Dream

(Continued From Prev. Page)
raw trouble in many ways and of meeting it always with clear eyes and with hard muscles. There is the enchanting palimpsest of all the different kinds of world Jewry gathered in one place: the exotic Jews from the nearly forgotten enclaves in the hills and valleys of the Middle East, the Jews from Western lands, each with their peculiar note and cultural set: the blend is strange and heady.

THERE IS the broad spectrum of religious observance, ranging from the other-worldly absolutism of the most rigid sects through the most sophisticated yet reverent modern Judaism of the Mizrahi workers, to the candid naturalism and humanism of the advanced thinkers who remain deeply Jewish for all their modernism.

Maybe the most striking fact about the people of Israel is that each individual seems so very important to the country. True, the people clash in factional disputes, as all people do; and true, their disagreements are often violent. But they are all essentially

precious to each other. The young are prized and proud. The old are not discarded. Their usefulness lasts as long as their lives; and if fate makes them helpless, they are scrupulously and lovingly tended. The deep traditional humanity of the Jewish people flowers richly in Israel.

THESE BROKEN impressions say so little, so very little. I always end by telling my American friends the same thing: go there yourself as soon as you can. . . . you cannot afford to miss this miracle of our century — the land of Israel real and alive again after a lapse of two thousand years.

Once this land was a dream. Now it is those two thousand years that seem to be the dream. You breathe in, with the air of the Holy Land, the deep sense that there always was, and always will be, an Israel.



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Light Notes On Hanukkah

DID YOU KNOW that Judas Maccabeus is one of a handful of military leaders honored with a statue on the grounds of West Point Military Academy? If he had lost his fight against Antiochus, there would have been no Judaism and ultimately no Christianity.

LONGFELLOW wrote a dra-
(Continued On Next Page)

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The Kibbutz The Arabs Destroyed Three Times

By JANET MENDELSON
MOSHE

The picturesque fields of Kibbutz Ramat Rachel appear to be in danger of encroaching urbanization, with their orchards looking like the only thing halting Jerusalem's growth.

Chances are the hardy members of the kibbutz will succeed in preserving their ritual lifestyle — their perseverance is indeed almost legendary in Israel's history.

FOUNDED ON 22 acres of rock in 1926, Kibbutz Ramat

Rachel (the Heights of Rachel) overlooks the biblical road to Bethlehem and the burial place of Jacob's beloved wife Rachel. In the early 1920's, it seemed hardly possible to eke out an agricultural existence for 70 members with no arable soil or any water supply. Surrounded by Beduin and Arab villagers, the settlement was just beginning when, in 1929, Arab rioters burned the kibbutz to the ground.

Rebuilding the homes and dining room was top priority, and in addition to communal buildings, a cow shed and chicken coops, the settlers also started a bakery and a laundry to serve nearby Jerusalem. "Buy the mid-40's we had grown to almost 300 people," says Moshe Katz, a 50-year veteran of kibbutz life. Today the keeper of Ramat Rachel's extensive archives, 70-year old Katz vividly remembers the War of Independence.

"IN MAY OF 1948, we were under seige, and heavy Arab attacks destroyed many of our buildings once again," recalls Katz. "The Haganah opened the road to Jerusalem, and children and those women that could be spared were evacuated under heavy fire."

On Saturday, May 22, 60 defenders of Ramat Rachel were attacked by 500 Arab troops. "The Gush Etzion settlements had fallen only days before in the south, and the road to Jerusalem was almost open to enemy forces — only Ramat Rachel stood in their path," explains Katz. "In a massive attack, the Egyptians were joined by Jordanian soldiers from the east and Iraqi troops from the west as they advanced (Continued On Next Page)

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Light Notes On Hanukkah

(Continued From Prev. Page)

matic poem about Judas Maccabeus and Handel composed a symphony on the same theme. Emma Lazarus, author of the famous inscription on the pedestal of the Statue of Liberty wrote several odes to the Menorah and Hanukkah.

IF YOU'VE LOST your fortune and are trying to recoup, the Hanukkah lamp may help you out, according to J.L. Perez. This famous Yiddish author wrote a story on how the candelabrum helped a man regain his wealth.

NOT ONLY financial assets, but faith and ideals are to be recaptured by the Hanukkah (Continued On Page IN 35)

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HUDNUT AT PARK REGENCY — Active participation in city government was waged on the Park Regency board and residents, where Mayor William H. Hudnut, III, spoke at the Park Regency Jewish Federation Apartments on Oct. 12. Clockwise from left are Sarah Lazar, Julia Rosenheim, Mayor Hudnut, and Thomas House. Park Regency Apartments, located at 8851 Colby Blvd., feature safe and secure living for the well elderly.

The Kibbutz The Arabs Destroyed Three Times

(Continued From Prev. Page)
on Ramat Rachel."

AMMUNITION, food and water, already in dangerously low supply, were depleted in a 13-hour battle, and 14 of the kibbutz defenders were killed. Almost all the survivors were badly injured. The entire settlement was rubble after the arduous battle, but the site changed hands six times as Israeli forces time and time again won, lost and re-won this important stronghold, despite high casualties.

As the War of Independence raged on throughout the country, the once flourishing kibbutz lay in ruins. "The ruins of the colony are the most terrible I have seen in all Palestine," reported I.F. Stone in The Jerusalem Post shortly after the battle. He continued: "The stink of death lies over its ruined cow barn, its wrecked homes, and the famous laundry and bakery that served Jerusalem. Here in this ruined kibbutz, Jerusalem was saved. For if Ramat Rachel had not held, the Egyptians might have en-

tered the city from the south and made junction with the Arab Legion force battering it from east and north."

WITH THE WAR won, 40 members came back to the site. With a strong push from the Jewish Agency, land was purchased and the site and farm redeveloped. Still opposite a Jordanian outpost, Ramat Rachel had its share of difficulties, but it was not until June 5, 1967 that enemy shelling once again took its toll.

"Jordanian shells and bombs rained on our settlement for two days," reports Katz. "A direct hit by a Jordanian shell destroyed the kibbutz dining room. Those too young or too old to fight spent over 50 hours in the shelters, and despite the sound defeat of the Jordanians, the Israeli forces and the kibbutz suffered heavy losses. Eleven kibbutzniks were killed in the Six Day War."

Once again the survivors of Ramat Rachel began to pull themselves together to rebuild their lives and homes. The set-

(Continued On Next Page)

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(Editor's note: Rabbi Gray is on a sabbatical in Israel. His comments will appear from time to time.)

By RABBI RONALD GRAY

Israel not only gives spiritual strength to its inhabitants. Living here also seems to



Gray Today, without any additional physical training or exercise, I can carry \$50 worth of the same goods! LAST FRIDAY, Oct. 14, was the 7th of Cheshvan on the Hebrew calendar. In Israel it is the day when we begin reciting the special request for

develop new physical fortitude. When we first came I could only carry about \$25 worth of fruit and vegetables home from the shuk (market place).

rain (tal umatar) in our daily prayers. And, guess when the first rain of the season fell? Yes, on Friday morning, just hours after the prayer had been recited. A happening like this attracts the attention of even the ardent non-believer.

"If I were a rich man!" This line from Fiddler keeps echoing in my mind. I have seen so many worthwhile

institutions and causes that are deserving of substantial support. I wish that I had the means to provide meaningful assistance. If any of you are so moved, let me know and I'll be happy to provide details.

LET ME tell you a little more about the educational program I am enrolled in. As I indicated, (Continued On Next Page)

The Kibbutz The Arabs Destroyed Three Times

(Continued From Prev. Page) tlement's fourth dining room was constructed. Israeli kibbutz groups settled in Ramat Rachel, and it has become home for young pioneers from all over the country. Youngsters finishing their army service have married and stayed on the kibbutz.

TODAY more than 100 members and 135 children live at Ramat Rachel. It is still growing but needs more people. Just as Jerusalem apartments are edging closer and closer to the kibbutz so the building activities of Ramat Rachel are increasing all the time.

A sparkling swimming pool, open to visitors, overlooks the

terraced Hebron Hills. Tourists of all kinds are accommodated at the Kibbutz. Bungalows, a youth hostel and a guest house have been built out of the original living quarters that were bombed in 1948, and visitors from many places and walks of life flock to this quiet resort in the hills so close to Jerusalem.

TODAY if one looks past the hustle and bustle of this modern kibbutz, Israel's legendary resilience can be seen. Destroyed more than once, Ramat Rachel, like the State itself, always recovered and emerged to live again, remembering its past but concentrating on the future.

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Prayer Answered After Two-Hour Delay

(Continued From Prev. Page)

it is called "Kollet Ba'aley Batim," which loosely translates as an advanced institute of Jewish studies for lay people. It is especially appealing to me on two counts: first, it offers me the opportunity to study a variety of topics in Judaism; and second, it has made me into a lay person. Truly, a dual blessing. I can now even go to shul and talk about the rabbi.

There is an interesting story behind this Kollet. The man who founded it is a colorful person who generates excitement.

Light Notes

On Hanukkah

(Continued From Page IN 32) lamp. A feuilleton by Theodor Herzl tells how this was achieved in one notable instance.

...

THE RABBIS were adverse to people going into debt, even for religious purposes. But they made an exception of Hanukkah candles, even if you had to borrow to buy them. Fortunately, they are cheap. Even a beautiful Menorah made in Israel can be purchased very reasonably.

...

IN THE CELEBRATION of Hanukkah, the miracle we recall that the oil in the Menorah of the Temple, re-entered by Judas Maccabeus after his victory over the Syrians, enough only for one day but miraculously lasting for eight. However, the real miracle is how heavily outnumbered were they and so little did they have in the way of equipment.

ment. I have had numerous conversations with him and have found him to be a most interesting person. He is from Switzerland and he sold his business and came to Israel a few years ago because he wanted to devote the rest of his life to learning.

HE IS ONLY in his mid-fifties, but felt that he could not just allow the rest of his years to tick away without some meaningful and lasting purpose. Fortunately he was in a financial position where he could do something about it and when he arrived in Israel and did not find a structured program for someone in his situation, he founded the Kollet. Tuition is charged, instructors are paid and the program is run efficiently.

The Kollet now boasts some 30-40 regular students with many more attending selected classes according to their individual schedules.

The Indy-Jerusalem connection continues as we receive a call from Mr. and Mrs. Stan Yaffe who were (Continued On Page IN 37)

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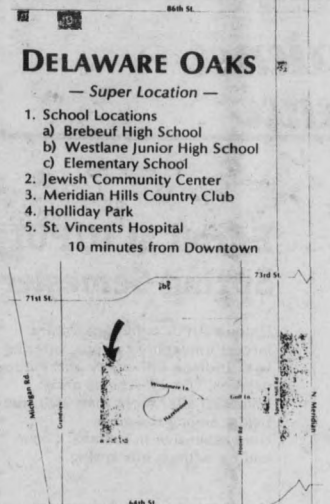
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HYDRAULIC CHAIR GIFT OF HASTENS — The news is good for arthritis sufferers and seriously disabled people who can benefit from water therapy. Mark and Anna Ruth Hasten have donated a hydraulic chair lift to the Jewish Community Center's Aquatics Department. The chair makes getting in and out of the pool a relatively simple operation. Since its installation, the chair has been used regularly by Hooverwood residents and members of arthritis classes for therapy and relaxation in the water. Looking on from left are Bruce Frank, JCC President; Harry Nadler, JCC executive director; Anna Ruth and Mark Hasten; and Jeff Stern, Hooverwood Director watch as the hydraulic chair lowers a Hooverwood resident into the water for the first time.

The Kosher Japanese Restaurant

By BARBARA SOFER

Let's look at the young couple eating sukiyaki at the low table in the bamboo Teppanyaki restaurant. The woman in the flowered kimono is wearing, well, a sheitel, and the white fringes of her husband's ritual garment peak out of the Black "happy coat" each time he reaches forward with his chopsticks to dip his food in hot sauce.

No, this is no ordinary Japanese restaurant. We are in the world's first glatt kosher Japanese restaurant, located appropriately in what its owners claim is Israel's first glatt kosher luxury hotel, the King Solomon Sheraton in Jerusalem. The wise King Solomon, a purveyor of varied cultures, would surely have given the hotel his nod of approval.

What seems incongruous is that we are not talking about a mamma and tatte guest house in Netanya or the Cat-

skills, but an aristocratic Sheraton Hotel. Rooms can easily cost \$100 with breakfast, a meal at which, as the proprietors tell us, 17 pieces of fine china and cutlery are used for each elegant place setting. Yet from the cafe in the lower lobby to the 14th floor bar with its breathtaking view of the Old City, the strictest kashrut restrictions are observed.

GLATT KOSHER means that even more rigorous than regular kashrut standards of inspection are applied to meat. The Sheraton only purchases meat slaughtered fresh in Jerusalem in contrast to the most kosher restaurants which also use kosher meat brought frozen from abroad. Although the term glatt actually refers only to the meat, those electing glatt kosher meat often have similarly exacting standards for other products.

(Continued On Page IN 37)

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The Glatt Kosher Japanese Restaurant

(Continued From Page IN 36)
as well.
made locally that met both our kashrut and culinary standards. It's much harder for a hotel to switch over to glatt. The percentage of Orthodox tourists demanding glatt kosher food, and the number of local folks who also want it, have grown. We are located in the heart of Jerusalem, a short walk from the Western Wall, and it has proved to make good sense to create a kosher cuisine that almost any Jew can be comfortable with."

"GOING completely glatt was largely an economic issue," said Masinter. "As we just opened less than three years ago we were in a position to start off at the highest standards. It's much harder for a hotel to switch over to glatt. The percentage of Orthodox tourists demanding glatt kosher food, and the number of local folks who also want it, have grown. We are located in the heart of Jerusalem, a short walk from the Western Wall, and it has proved to make good sense to create a kosher cuisine that almost any Jew can be comfortable with."

Glatt kosher does present certain challenges for Masinter and his staff. "There isn't much meat slaughtered each day in Jerusalem. Sometimes we run out of our specialties, even though we try to purchase a selection of the finest cuts of beef, lamb, veal and poultry each day."

All wine used in the hotel must be boiled before using, as kashrut restrictions forbid using uncooked wines that may have been touched by the wrong hands.

"REMEMBER that not all our chefs are Jewish," Masinter explains. It took him 500 telexes and 20 telegrams to track down a suitable Japanese chef for the restaurant. Shigeru Akashi, the Teppanyaki chef, was working as a chef in the Serena restaurant in Tokyo. He was interviewed in Japan by the Israel cultural attache.

Prayers Answered After Delay

(Continued From Page IN 35)
visiting Israel recently.

As of last week we decided to try and devote one afternoon a week to sight-seeing. After all, it would be a crime to be in Israel and not take advantage of the wealth of history, culture, etc. Our first outing took us to the Wall and the restored Jewish Quarter in the Old City. We left via the Jaffa Gate which also took us through the colorful Arab shuk.

With best wishes from Jerusalem.

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"He's a great chef, but he doesn't speak English, or, of course, Hebrew," said Masinter, who had the job of explaining glatt kashrut to the

new chef. "He knows that kashrut is a dietary code and is aware of the rules. He's doing very well."

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For Unity's Sake Women Should Not Be Rabbis

Editor, POST and OPINION:

After reading the unflattering editorial, "New Conservative Body," my first impulse was to ignore it and not respond, especially since I need the time to prepare for a two-month trip to Israel next month. It is also unpleasant, and imprudent to disagree publicly with professional colleagues. I decided to write because it seemed morally wrong to be silent.

You describe "the opposition group" as "unintelligent," for "mature people do not take the kind of defeat that the Union...suffered without some understanding of what happened." You declare that "the long term possibilities for the Union just are not there." You predict that the "new organization will live an indifferent existence for a few years and then disappear."

If numbers and position determined right and survival the Jewish people and Judaism should have ceased to exist millennia ago. Even within the Jewish people it was not always the large numbers that assured continuity but the dedicated faithful. Apropos, only five decades ago liberal Jewish leaders looked askance at the Orthodox establishment of day schools. Today, the products of those schools, university-educated observant and knowledgeable Jews, provide a light of hope in our prevailing darkness of "patrilineal" Jewishness. A thing is either right or wrong, and which it is must be decided by the individual according to his informed conscience. "The righteous man shall live by his faith."

I believe deeply in freedom and imperative of conscience. I believe that women are our intellectual and spiritual equals. My coming new book, *God Speaks Naturally*, is subtitled, "An Organic Perspective on the Prophets." I believe that revelation is organic, natural, integrated and evolving. Judaism has evolved in the past, and will do so in the future. Today, every Jew, whatever his degree of Jewish observance, is precious. He has a right to follow his convictions in his home, synagogue and religious school, as long as he is

honest and kind.

But in areas relating to the entire Jewish people he should subordinate his preference to Jewish unity and survival. (Abraham Lincoln went to war to preserve the Union, but not even over immoral and repugnant slavery.) Marriage, conversion and divorce concern Jewish unity, and therefore even some Reform rabbis advocate common standards acceptable also to the Orthodox. Since the ordination of women rabbis also touches Jewish unity, for the Orthodox will not accept the marriages and conversions performed by women, the latter should presently forgo the rabbinic title. They can secure Ph.D., D.H.L., etc. degrees, and perform almost all the services of ordained rabbis.

By the way, many rabbis seem to prefer the "Dr." title, anyway. If the Conservative movement follows the Reconstructionist and Reform schools, and establishes ordination of women it will widen the breach with the Orthodox, who may eventually decide to ban intermarriage with the non-Orthodox, as the Rabbanites did with the Karaites in the eighth century.

Conservative leaders argue that the Orthodox are intolerant and uncooperative, and in Israel use political power to exclude the non-Orthodox from their rightful religious services. The answer to this is not to widen and freeze the breach, but to seek justice in a patient and persistent way. There are more Orthodox moderates than appears because of the noise by the extremists. Historically it was the dedicated moderates who shaped the course and continuity of Judaism. These dedicated moderates will prevail again.

All who love our people and our way of life should approach this vital issue of the unity of tradition-loyal Jews, indispensable to the perpetuation of what we hold dear, with understanding and hope as well as with determination.

(RABBI) NATHAN A. BARACK

225 Mill St.
Newtonville, MA 02160

Veteran Refuseniks Names Are Available

Editor, POST and OPINION:

Many thanks for front-paging the story of Abe Stolar, the US citizen trapped in the USSR ("No Formal Chuppah," 11/9 issue). Stolar is also a World War II veteran who served in the Soviet army. A list of such "refusenik" veterans who deserve special help because of their demon-

strated bravery is available free from the Student Struggle for Soviet Jewry.

GLENN RICHTER
National Coordinator
Student Struggle For Soviet Jewry
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No-Rabbi Wedding Said A Burlesque

Editor, POST and OPINION:

The intermarriage wedding ceremony concocted by Rabbi Joshua Haberman of Washington, D.C., described in his congregational bulletin and publicized in your issue of Nov. 9, is, essentially, a copout for those rabbis who refuse, in any and all circumstances, to officiate at an intermarriage.

How anyone can believe that a wedding ceremony between a Jew and a non-Jew at which the couple makes no religious commitment whatsoever is better for the Jewish community than one committing the couple's children to Judaism and performed by a rabbi is beyond logical comprehension.

So far as I am aware, American state laws uniformly require that all marriage ceremonies be performed by someone authorized to do so. Such authorized persons do not normally include either the groom or bride, since the officiant must be a clergyman, judge, or notary public. Who is the invisible officiant that signs the civil marriage license at Rabbi Haberman's intermarriages?

The couple makes no religious commitment; but the ceremony has all the outward appearances of a Jewish wedding — processional, lighting of candles, drinking of wine, exchanging of rings, breaking of glass, perhaps also, if desired, a chuppah and yarmelkes — everything and everybody except a rabbi. What a fantastic burlesque!

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Comparison With USSR

By Rabbi A Travesty

Editor, POST and OPINION:

I found the caption: "Rabbi Plays Small Trick In His Bulletin Message" (Oct. 26) rather inappropriate.

Rabbi Wolf of KAM Isaiah Congregation in Chicago made a comparison of Israel to the Soviet Union on a flyer announcing the speaking engagement of Art Chotin of AIPAC. To compare the actions of a notoriously anti-Semitic totalitarian super-power which lacks even the most basic freedoms to democratic Israel is much more than a small trick. Israel is but a small nation that has been continually subjected to full scale invasions, and terrorist attacks by a vast network of Arab and Marxist states. There is no need to even dwell on Rabbi Wolf's ludicrous analogies.

The Jews have been subjected to all types of threatening propaganda over the years. The infamous Protocols of Zion is still being circulated by neozis and hostile Arabs. For a rabbi to become a part of this glaringly offensive campaign against Israel is a sad com-

Book Beat

Yiddish Insults Are Funny

By SHARON WEINSTEIN

"When I was a little girl my parents had a grocery store. They were busy all the time. I would sit on a box in the corner and draw pictures. Sometimes my mother would come over to me. 'I have a few minutes. Let me tell you a story about me.'"



Weinstein

CHAYA BURSTEIN became a draughts-woman, married, lived on a kibbutz in Israel, returned to America, had three children — but the stories burned in her head. They had to be written — and illustrated — as the child in her remembered. Her mother (whose name is Rifka) had imaginatively transferred her Jewish childhood in a Russian shtetl to her daughter.

Thus the Rifka series was born, *Rifka Grows Up* won the 1977 National Jewish Book Award for Children's Literature and *Rifka Bangs The Teakettle* became another book about her mother's childhood.

THIS YEAR CHAYA BURSTEIN WAS IN Norfolk, Va. for the Jewish Community Center's annual Book Fair, promoting her new book, *The Jewish Kids Catalog* (Jewish Publication Society, \$10.95). An illustration of hers, delicate and charming, had been selected to grace posters for National Jewish Book Month.

She conducted a workshop for children and their parents and entertained the group of about 35 people with illustrations and tales.

She knows how to talk to children and how to listen. Even the most outrageous comments didn't throw her. When she asked the question, "What is your favorite food for Hanukkah?" — "Pizza!" shouted one child. And another, anxious for the hands-on coloring and designing of a kibbutz poster, asked impatiently, "Can we draw now, please?"

THE MOST HILARIOUS PART OF THE presentation were the excerpts from *The Jewish Kids Catalog* called "How to Get Mad in Yiddish." Burstein explained that Yiddish insults were so colorful that they were funny — instead of insulting. She showed illustrations, and asked the group what insult each picture represented.

One child suggested that the picture of a pig-tailed girl upside down in the mud meant, "Go bury yourself on a farm." The real translation: "You should grow like an onion with your head in the ground and your feet in the air."

Another child suggested that the picture of a man with a bandage around his face and only one tooth meant, "Be an apple." The real translation: "You should lose all your teeth but one, and in that one you should have a toothache."

THE BIGGEST LAUGH WAS RESERVED FOR — "May a trolley grow in your belly and all day long may you spit out transfers."

Her delightful, sincere manner encouraged the children's own creative impulses. When asked what a child should do who wants to become a writer, she answered, "You should keep a diary and write down whatever happens to you. It's like keeping in training."

Why No Outcry Now As When It Was Israel Fighting PLO?

Editor, POST and OPINION:

It is said that history repeats itself. But very rarely so soon nor quite so precisely. Yet in Lebanon's theatre of the absurd, "Arafat Under Siege" is having a revival. Featured are most of the original cast of characters, except that this time the protagonists are Syrian-controlled PLO dissidents, not Israelis. Rather than Beirut, the supporting cast of thousands of hostages is drawn now from Tripoli.

Mush, though, is the same. There has been massive, certainly far more indiscriminate, death and destruction. There has been posturing and bravura, even the same lines:

"I'll leave town as soon as asked." Somehow A never does till it's nearly curtains time.

Audience reaction, however, has been strangely muted. Where are last year's vociferous critics? Where are the full-page newspaper ads with their irate signatories and fantastic charges? Where is the U.N.? Where, with minor exceptions, is anybody? Casting apparently, does make a difference. Without the Israelis to kick around nothing, at bottom, really is the same.

RICHARD D. WILKINS
605 Scott Ave.
Syracuse, N.Y. 13224

mentary in itself. In my opinion it is a travesty.

Arnold Wolf has often expressed his displeasure with the Jewish state as it is his right. But to compare Israel to the Soviets who do not

stop even at the elimination of whole peoples is a strange role for a Jewish community leader.

EMANUEL A. WINSTON
1448 Old Skokie Rd.
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Happy Hanukkah



Some Delegates Upset

Conservatism Embarks On A Totally New Era

By STANLEY STEINREICH

KIAMESHA LAKE, N.Y. (P-O) — There was considerable upset at the convention of the United Synagogue here on the subject of women in the Conservative rabbinate, plus an announcement by Dr. Gerson Cohen that the Jewish Theological Seminary (JTS) would position itself as the "true" leader of the Conservative Movement by taking a more aggressive approach on interpreting Jewish law.

THE REMARK BY THE CHANCELLOR of the JTS stunned many, including United Synagogue president Marshall Wolke who said, "I was shocked. His remarks came totally from left field."

Dr. Cohen also took the opportunity to announce that the Seminary would open a Conservative synagogue on its Upper Manhattan campus by September. Heretofore the anomaly was that the Seminary Sabbath services were essentially Orthodox, with no participation by women, plus separate seating.

Though there were other topics on the agenda of the biennial convention of United Synagogue of America, held last week at the Concord Hotel, indeed the one most widely discussed was that of the ordination of women rabbis.

IN THE WORKSHOPS, plenary sessions, the hallways and even the coffee shop, the 1,600 delegates gathered in small groups to see how other congregations were reacting to the Oct. 24 vote by the faculty of the Jewish Theological Seminary to begin admitting women students to its rabbinical program.

After the seminary made its decision, United Synagogue hastily prepared a session to deal with the effect the move will have on member congregations.

Scheduled for Thursday morning, many delegates packed into a large conference room, prepared to speak on the controversial topic. Instead, only those selected to serve on a panel were allowed to speak.

"WE WAITED FOR THIS moment all along and didn't even get a chance to speak. To talk about pluralism and then not permit people to speak is not pluralism at all, is it?" asked Rabbi David Feldman, a member of the Rabbinical Assembly Committee on Law and Standards and rabbi of the Teaneck Jewish Center in New Jersey.

"It was unfortunate members didn't have the chance to speak out on a such a controversial topic," said Mr. Wolke. "But in the end, I think because of the speakers, each side of the issue was covered."

Rabbi Kassel Abelson of Beth El Synagogue in Minneapolis, Minn., and Max Goldberg of Washington, D.C., president of the Seaboard Region of United Synagogue, presented the side in favor of women rabbis. Rabbi David Novak, of Far Rockaway, N.Y., who opposed women's ordination, and Ernest Greenwald of Silver Spring, MD, and financial secretary of United Synagogue, presented discussions against women rabbis.

But what critics of the session and others said throughout the convention was that United Synagogue did not help the congregations deal with the issue.

The only "smattering" of advice, they said, came during remarks from seminary Chancellor Gerson D. Cohen, who alluded to the fact that no congregation would be forced to accept women rabbis.

Indeed, Dr. Cohen's remarks on the issue at a Monday night plenary session, was attended by a huge audience, which rose to give him a standing ovation following a talk that lasted more



HISTORICAL PHOTO — It is not that often that top world Jewish leaders get into one photograph, but 11 of them were there when Prime Minister Margaret Thatcher received the praesidium of the World Jewish Congress at her office at 10 Downing St. She assured them of her "determination to do everything possible" to persuade Soviet authorities to reopen the gates to Jewish emigration. They are, left to right: Edgar M. Bronfman, president, World Jewish Congress; Barbara Stern, chairman, Canadian Committee for Soviet Jewry; Isi Leibler, president, Executive Coun-

cil of Australian Jewry; Julius Berman, chairman, Conference of Presidents of Major American Jewish Organizations; Arye Dulzin, chairman of the Executive, World Zionist Organization; Gerald Kraft, president, B'nai B'rith International; Mrs. Thatcher; Greville Janner, president, Board of Deputies of British Jews; Morris Abram, chairman, National Conference on Soviet Jewry; Avraham Harman, chairman, Israel Council on Soviet Jewry; Arye Handler, chairman, British Council on Soviet Jewry; Claude Kelman, chairman, French Committee on Soviet Jewry.

than an hour.

"I BELIEVE WITH ALL MY HEART that opening the gates of ordination for women is halachic (according to Jewish law)," he said. "I will ordain them (women) from today until tomorrow, for 365 days a year, and the motion can fail if you don't let them function as rabbis."

"You don't have to take a women rabbi," he told the delegates. "We will decide whether she is qualified. You will decide whether she will function."

On Tuesday, delegates voted on a torrent of 39 resolutions, calling for tighter controls on political action committees, opposition to proposed tuition tax credits and the creation of a controversial out-reach program for children of mixed marriages.

For the latter issue, delegates took to the microphones to say the motions threatened to "dilute" the Conservative movement even more than it has already become.

Delegates were particularly opposed to allowing non-Jewish children to participate in social programs with Jewish children.

"I FULLY CONCUR WE SHOULD ENABLE children to come into our schools for education," said Rabbi Yaakov Hilsenrath, spiritual leader of the Highland Park Jewish Center in New Jersey.

"But once you open the synagogues to children who are not Jewish, children 16, 17 and 18 years old will come to our dances, weekends and USY Pilgrimages who are not Jewish," he said. "The boys and girls at 16 and 17 are at the beginning of the dating pattern. They could come to us a few years from now and say (about their non-Jewish spouse), 'Rabbi, we met in your synagogue. It was a dance in your synagogue.'"

The proposal to create out-reach programs was passed by voice vote, with the clause allowing non-Jewish children to participate in synagogue-sponsored social events.

Housing Planned For 200,000 Arabs

JERUSALEM — Plans to construct housing for 200,000 Palestinians in 28 UN-operated camps in the West Bank and the Gaza Strip were announced by Israel. The \$1.5 project was outlined at a news conference here.

Sexy TV Show Is Condemned

TEL AVIV — The phase of "This Is The Time" TV program which broadcast still photographs of Tel Aviv night spots where customers compete for prizes by taking off their clothes was condemned by the Broadcasting Authority board of directors. A ruling was issued that the producers must get advance approval for programs which alienate large portions of the viewing audience.

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A Tel Aviv Court ruled in 1977 that calling a Jew an anti-Zionist without cause was libelous.

Olivia Newton-John is the granddaughter of Nobel laureate Max Born, the Jewish physicist. She is not a Jew herself.

Eight Others Seek Information

Seven Women Apply To Enter Conservative Rabbinical School

By STANLEY STEINREICH

NEW YORK (P-O) — Within three weeks after the faculty of the Jewish Theological Seminary of America voted to start admitting women to its rabbinical school, seven women have begun the admissions process and the dean of the school has met with 15 in total.

RABBI JOEL ROTH, dean of the school, said he has spent one hour with each of the women explaining the admissions process and talking about the school. He declined to name which women applied, but said they all are already studying at the seminary.

The Post and Opinion was also able to learn that Roth met with some of these women and gave them applications before the faculty vote

on Oct. 24.

"I gave some out, but in each instance I made a clear and indoubtable statement to them, that by giving them the applications, I was not issuing them a right to meet the faculty or begin the formal admissions process until after the vote," said Roth.

AFTER AN initial interview with Roth, students are required to submit accompanying data such as educational transcripts and recommendations. They are then screened by a larger admissions committee of faculty members.

In a related event earlier last week, Seminary Chancellor Gerson D. Cohen told a Nov. 7 meeting of students that female applicants to the rabbinical school would be re-

quired "to display devotion to Jewish tradition in their personal lives and intellectual pursuits."

He read from a partial report of a panel of faculty members who have been meeting since the vote to formulate new admissions standards. Roth chaired that panel.

"THEY (rabbinical school candidates) should demonstrate commitment to Jewish law by striving to live by the moral standards of the Torah, the prophets, and the sages of Israel, and by observing patterns of ritual such as the Sabbath and festivals, regular daily prayer and the dietary laws. Women are expected to accept equality of obligation in the performance of mitzvot."

Having women obligate themselves to perform such time-bound commandments as putting on a tallit and tephillin was part of the original motion at the Oct. 24 meeting. But that portion of the resolution was scrapped after supporters of the move to admit women balked that it was sexist and that it confused the central issue.

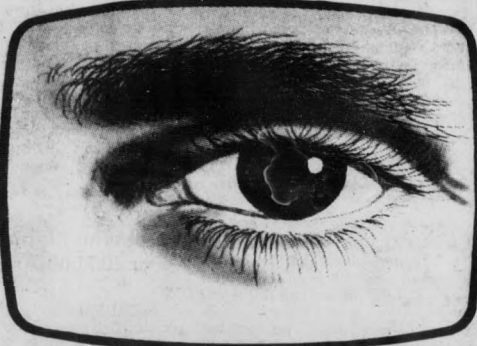
But a second motion was then offered, calling for a panel to review admission requirements for all students. The panel was to submit its findings to Cohen, who then had the ultimate authority to decide on the matter.

THE COMMITTEE was seen as being stacked by some seminary insiders. Roth was empowered to select its members but those selected were all supporters of the effort to admit women. The panel members are: Rabbi Stephen P. Garfinkel, instructor in Bible; Dr. Neil Gillman, assistant professor in Jewish philosophy; Dr. Judith Hauptman, assistant professor in Talmud; Dr. Paula Hyman, dean of the Seminary College; Rabbi Mayer Rabinowitz, dean of the graduate school; and Rabbi Ismar Schorsch, Seminary Provost.

The panel, said Roth, is still meeting. He said many admissions procedures have yet to be worked out. Still left to be decided, he added, was whether the rabbinical school would continue its policy of rolling admissions, now that more candidates will be eligible to apply.

Grand Rabbi Jacob Twersek

NEW YORK — Grand Rabbi Jacob I. Twersky, who was a descendant of one of the four original founders of the Lubavitch Movement, died here at the age of 80. He served Chasidai Chernobil congregation in Brooklyn.



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The GA At Atlanta

One Of The Best: Too Many Concurrent Sessions

By G.M. COHEN

ATLANTA, Ga. — If the Council of Jewish Federations cannot be said to have come of age, it certainly is en route.

The General Assembly here was one of the most successful in years, and for a change is coming to grips with issues such as what happens to funds contributed in the diaspora when they get to Israel, aliyah from the diaspora, dissent, settlements on the West Bank, the question of change in the Law of Return barring Reform and Conservative Jews as automatic citizens when they make aliyah to Israel, and others.

NOT ALL THESE ISSUES were addressed frontally or either at length or in resolutions, in fact most of them were not, but they were in the background and questions were asked and answered on them in various meetings. If there had been action, for instance on the matter of settlements in the West Bank, then it might be said that the CJF has actually come of age.

In fact, on the issue of the settlements, which was certain to be brought to the floor in the session on resolutions (P-O, Nov. 16) the establishment had its answer — it was tabled. And on the issue of Israel's official non-consideration of Reform and Conservative rabbis, the answer was that it had been taken up in a resolution last year.

But there was a full session on aliyah, and now that subject, hidden for 35 years, is on the agenda and the CJF bigwigs are taking it on as a national obligation.

ON DISSENT IN THE DIASPORA over actions of Israel, that question was fully ventilated, and although there was no action, at least a major session was devoted to the issue and top leaders of the CJF, one a past president, participated in what was a free and wide-ranging discussion.

The GA as usual suffered from too many concurrent workshops. On one morning there were 15 all

at the same time, and at least 10 of them would have appealed to almost all the delegates.

The main speeches also added to the glamor of this GA. There was the President of Israel, Chaim Herzog, the Secretary of State George Shultz, Elie Wiesel, Ambassador Meir Rosenne and others. But in some of the workshops and other sessions you had the best talent in America speaking on subjects that any reader of The P-O would give his right arm to hear. What a waste, even among the delegates! For every delegate missed at least 30 to 40 if not more important speeches and reports. It was inevitable, even if the GA were to be a year-round project.

THE SABBATH HAS LONG TAKEN on the aspect of one of the best days at the GA. There were the three (not the four services) and we managed to hop around to each of them, followed by a kiddush that would grace the Waldorf Astoria ballroom where the national Jewish banquets are held. The food was delicious and plentiful, as was the wine, the cake, the herring, the sour cream and more. Everything but cholent. This year, the rabbis who conducted the services delivered only short talks, and then all three services adjourned to the ballroom where Rabbi Arnold Goodman who now serves an Atlanta congregation and is president of the Conservative rabbinate, delivered the sermon.

At the session on dissent, there was vigorous exception to points taken by the paper delivered by Raymond Epstein. The theme running through all the papers was the necessity for consensus since the federations are voluntary agencies. But where dissent starts and stops was argued with considerable force between Esther Leah Ritz, Bennett Yanowitz and Gerald Bubis, with Stuart Handmaker as chairman.

Similarly, the session on the Jewish Agency put

forward stalwarts such as Chuck Hoffberger, Max Fisher, Arye Dulzin, Martin Citrin and Philip Granovsky.

THEN AT THE SESSION OF ALIYAH you had Norman H. Lipoff, Benjamin Netanyahu, Irwin Field, who is taking this on as his obligation, and others.

Perhaps as good a way as any to show the problem of concurrent sessions is to list those we would have wished to cover but had to forego because two or three or more others were more challenging to us as a newspaperman with an obligation to report the proceedings. You will notice that we are not referring to what was said at the major talks, that will come later. This is a more or less color story to give you the feeling of what took place at Atlanta.

Not in any order there was the session on Is Anti-Semitism On The Rise?, Integrating the Growing Number of Singles Into Jewish Life, Reaching Out To The Growing Number of Unaffiliated and Making Connection With Inter-married Families, The University Campus as a Testing Ground for the Jewish Future, Self-Help Approaches in Confronting New Problems of Domestic Violence, Substance Abuse and Cults: Federation's Role, The Jewish Community Newspaper, Soviet Jewry Advocacy, Arab Societies and Power Structures, Campus-Community Dialogue, A Community At Risk: Jewish Education At The Crossroads, Jewish Meditation-Jewish Spirituality, and many more.

WE WILL END THIS PIECE with a short description of the session entitled "Dialogue 2001 — The Jewish Odyssey" at which Dr. Hillel Levine, Dr. Ellen Umansky, Dr. Richard Siegel and Dr. Irving Greenberg spoke presided over by Rabbi Richard Marker. This one we attended.

Arafat's Plight Gives Hope For Peace Efforts

JERUSALEM — An Israeli plane shot down over Lebanon, the first since Israel moved into that country June a year ago, made the news as Israel made its third air attack on Syrian-Palestinian posts. Israel was making sure that the Syrian-backed Druse do not

repeat the acts of recent weeks that have taken so many lives.

THE PLANE'S pilot was able to eject himself and to parachute to safety where he was located by a Lebanon patrol and returned to Israel.

Meanwhile there was no

move by the United States to follow the initiative of Israel and France in retaliating for the explosions at their headquarters. Although such strikes were not ruled out, as days passed the likelihood became less and less.

The big news is the closing

in on Arafat in his last stronghold at Tripoli. Its fall was considered imminent to the splinter PLO group which Syria is supporting.

THE CONSIDERATION now was to what would happen as far as peace for Israel when Arafat leaves the scene. There is conjecture that King Hussein will now take the opportunity to negotiate with Israel. Shamir issued just such an invitation last week, and the United States is pushing hard in that direction.

In fact, Shamir has kept alive the chance that the Labor Party will join in a unity government, especially because of the dire economic situation that Israel finds herself in with inflation seen as high as

200 percent by the end of this year.

At least one American Jewish organization expressed support for Israel's air attack on Syrian and Druse positions. The American Jewish Congress noted that "the swift Israel retribution for the latest outrage demonstrates that Syrian-backed terrorism in Lebanon will no longer go unpunished."

MEANWHILE the New York Times took hope from Arafat's predicament. It analyzed the situation in an editorial headed, "After Arafat." It concluded: "What then does Mr. Arafat's strange and violent passage prove? That the plight of the Palestinians is not a central

(Continued On Next Page)

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202 — Israeli, 35, handsome and intelligent, with a sense of humor, 5'5", 140 lbs. A combination of the old and new fashion. Like the beaches in the summer. Maryland (near D.C.)

2908 — Single, non-orthodox, 49 years, 5'7", New Yorker, Male, retiring shortly from government job, in good health, optimistic, affectionate, looking to start a family with aliyah possible or optional.

Only Israel Same After 2000 Years



Yadin

Of all the ancient nations, only Israel in the West can claim that it still occupies the same territory it did 2000 years ago, speaks the same tongue and has the same religion. That was the observation of Prof. Yigael Yadin, noted archeologist, who said that while Greece occupies the same land as it did 2000 years ago, and the same for Egypt, they do not practice the same religion of that ancient time, or as in the case of Egypt, speak the same language also.

Retracing The Steps of Moses

The footsteps of Moses and the Jews are being followed by French Jewish writer, Jacques Lanzmann, who hopes to write a book on his exploit. He is doing the 560-mile trek in reverse, starting out from Jerusalem. He will trace the route through the Judean desert, across the Sinai Peninsula, the Red Sea and the Gulf of Suez and then on to Cairo.

Not A Jewish Book

Her regrets for her position then and her concern then that her book, "Gentlemen's Agreement" would be categorized as a Jewish book was explained by noted author Laura Z. Hobson for turning down the 1948 National Jewish Book Award of the Jewish Welfare Board.



Not 83, she was interviewed for the current issue of *Jewish Book World* and said she regrets her "awfully doctrinaire decision" and would proudly accept the Award today. At the time the movie made from the book was widely acclaimed, it was not generally known that she was Jewish. Her father, Michael Zametkin was a former editor of the *Jewish Daily Forward*.

The Coach

If the United States women volleyball team wins a medal at the Olympic Games in L.A. and that is a distinct possibility, credit will go to its coach, Arie Selinger, an Israeli. His parents brought him to Israel from Poland at the age of five. At the age of 18, was named to the national Israeli men's volleyball squad. That was in 1955 and six years later, he was brought to the United States by the U.S. Volleyball Association as national women's coach. The U.S. team is ranked among the top two or three in the world.

Early Signs

Cantor Peter Faigenblum, who now lives in Netanya, recalls teaching Britain's new Home Secretary, Leon Brittan, for his Bar Mitzvah. It was at Kriclewood Synagogue in Northwest London. "He was scrupulously honest," the cantor told *The Jerusalem Post*. "If he made a mistake, he did not wait to be corrected, he drew attention to it." He added that he had always felt that the young man "would go places."

The Toledo Rocket Starter

The University of Toledo's best record in years on the gridiron may not be credited to Ken Granader, because it was not until the team had a 6-0 record that he became a starter as strong safety. Only 5 ft. 8 inches and weighing 180 pounds he had to make the grade the hard way, playing on the scout team as a freshman and then graduating to the special team, and now as a starter. "I'm a player who is too small, too slow, and not strong enough to play here," he said. "I've overcome that with sheer determination. I just want it more." Granader is a B student in the college of business administration and plans to go on to law school. He comes from a somewhat wealthy family. His father is a steel company executive in Detroit. "I think I have the reputation of a little rich kid who gets everything he wants," Granader said.



IS HANUKKAH OVER? — Although Hanukkah hasn't started yet, the menorah at Yeshiva University has it as the eighth day, and publicity purposes made the determination since it can be safely assumed that the president of the Student Council, Jeffrey Katz, Los Angeles, and his counterpart at Stern College, Brenda Time, Dallas, know when the holiday starts.

"I want to destroy that image. I think that if I get things it's because I've earned them. I get a lot more satisfaction working for something than having someone say, 'here, it's yours.' I want to become a successful lawyer so I can pay my father back for all the things he has done for me."

Tops In Their Fields

One of England's leading actresses and one of America's leading Jewish fiction-writers have been going together for many years, but their picture has not appeared together hardly ever. Here they are shown at the New York Public Library's third annual Literary Lions dinner at which 23 writers were presented with lion's head medallions, one of whom was Roth. On the program, Claire Bloom gave a 15-minute reading from Virginia Woolf's "A Room of One's Own."



Roth and Bloom

Talmudic Law At NYU

Talmudic law may come into its own as a model for judicial background in the modern world as the Caroline and Joseph S. Gruss Professorship of Talmudic Civil Law was established by a \$1 million gift from the noted couple who have been responsible for the upsurge in Jewish education with gifts totalling \$11 million in the past few years. A bevy of top Jewish attorneys in the New York area will aid in the selection of the visiting professors who will hold the chair at New York University and they will be assisted by Rabbi Herman N. Neuburger, of Ner Israel Rabbinical College and Rabbi Adin Steinsaltz of Jerusalem.

Elected

Charles J. Rothschild, Jr., of Teaneck, N.J., was elected chairman of the board of trustees of the Union of American Hebrew Congregation at its recent biennial in Houston. Martin E. Citron, Detroit, was reelected president of the Council of Jewish Federations at its Atlanta general assembly.

Arafat's Plight Gives Hope

(Continued From Prev. Page) concern of the Arab world, not even a humanitarian concern. The outrage expressed over the murder of innocent Palestinians in Sabra and Shatila, when Israel could be partly blamed, has found no echo now that Syria sponsors assaults on Palestinians in camps called Beddawi and Nahr al Bared.

"Mt. Arafat's defeat also proves that, oratory aside, there's no such thing as 'the Arab nation.' It is 22 nations, waging wars among themselves for reasons that have little to do with Palestine.

"Wise Palestinians, especially the million-plus in the West Bank and Gaza, will finally take charge of their own fate. Wise Israelis will encourage them, let them practice their own politics, find their own leaders and produce their own ideas for living in peace with Jordan and Israel. And wise Americans, having seen cynical Arabs wreck a destructive Palestinian movement, will lend a hand in bringing a constructive one to life."

The question of close military collaboration between Israel and the United States continues to get support. However, Zbigniew Brzezinski considers such a step a monumental geopolitical error. He said in an interview that this would indicate that the United States is abandoning its role as a mediator in the region.

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The Social Calendar

By JEAN HERSCHAF



- How do Jews get along with their Arab neighbors in Israel?
- Do Israelis really want aliyah 100% from Americans?
- Do Israelis really like President Reagan and his Administration?

These were some of the pointed questions put to seven Israelis at a press luncheon hosted by The American Jewish Committee in its penthouse suite in New York.

The seven young men and women were flown over by the AJC's Institute on American Jewish Israeli Relations, which just completed its first year of operation headed by Bert Gold, AJC's past executive head. They were equally divided politically—Likud rightists and Labor Party leftists—selected by their own parties and by AJC's Israeli office to participate in the program. It was a three week tour—the first young Leadership Mission to the U.S. of the program—that pinpointed Philadelphia, Washington, Houston, Los Angeles and New York to focus on the American Jewish community and how it interacts with the general community in the U.S.

"The mission is regarded by the Institute as the beginning of a continuing program by which emerging Israeli leaders will be given the opportunity of touring the land as a means of deepening mutual understanding between Israeli and American Jews," Selma Hirsch, Associate Director of the Institute told the gathering.

James G. Greilshimer, president of AJC's New York Chapter who informally hosted the session said, "it's an American-centered enterprise that seeks to respond constructively to the complex and changing relationships between American Jewry and the people of Israel." He proved what he meant when he said "you can't start early enough to know one another. I have my seven-year-old daughter right here!"

And indeed she was, shooting her hand into the air to ask the question, "Who is allowed to live in Israel?" of the panel.

Interestingly, a number of the panelists came from Oriental Jewish backgrounds as Claude Malka, an assistant to the Deputy Minister of Agriculture whose responsibilities include dealing with issues of Judea and Samaria and Mitzpeem (settlements) in the Galilee. At 28, a Herut member, his family reached Israel from Morocco when he was an infant. He was interested in learning the problems of housing in the U.S. he said and about U.S. political parties. Asked how he and Israelis felt about the Reagan Administration, he declined to comment. "It's not for Israelis to comment."

Also, Shimon Tsurilei, currently Administrator for the Youth Department and Secretary for the Civilian Employees of the Israel Defense Forces. A member of the Labor party, his parents came to Israel from Yemen.

He insisted that Israelis and American Jews "need new bridges" to bind them together and that the disappearance of the European diaspora that bound Jews together makes great this need... Philanthropy was fine, but checkbook Judaism was not the real cement for that bridge...

Miri Bitton, 25, was perhaps the most eloquent of the seven. Her parents also came from Morocco and settled in a moshav in Western Galilee, not far from the Lebanese border. She served as Secretary to the Labor Party student movement at Hebrew U., and currently is a teaching assistant in the Political Science Department there.

It was Ms. Bitton that took issue with a reply to a question posed to Yaacov Elgrably, a 28-year-old Director of the Israel office of the Department of Sephardic Communities in the World Zionist Organization, whose parents and eight other brothers and sisters immigrated to Israel from Morocco. Elgrably said "That education is the primary vehicle for solving the country's social problems." But it was his reply to a question that wanted his assessment of Israeli-Arab relationships as neighbors that raised ire in Ms. Bitton.

He had said that the relationship was amiable. "That while we live our separate lives—we don't try to integrate as you Americans do with other ethnic groups—the living was on the whole compatible."

But Ms. Bitton, a beautiful brunet, differed. "The emotional climate among the Arabs who see Judea and Samaria and other such settlements as threats to Arab rights make for poor neighborhood relationships." While conceding that economically, the Arabs benefit from better working conditions in Israel that they would in Arab lands, she said "it still cannot erase the emotional division posed by the settlements." She also pointed to some discriminations that surface—some understandably, she said. "As a former border guard told me, Arab Israelis have to go through a more demanding check than do Jews... It doesn't make for harmony..."

Another most eloquent and elegant young lady of the panel was Yardenia Maller, a fourth generation Sabra whose family came from Russia in '81, and was among the first settlers of Netanya. A Hebrew U. graduate, Ms. Maller was appointed Secretary of the Knesset of the Likud faction. She said, "After the Holocaust the Jews are one big family." She called for aliyah and replied to a query, "not 100%, we'll be happy with 50%."

Jews By Choice

Massachusetts Family Plans Ahead

Family turmoil is a recurring theme through conversion stories. Converts have enough problems with their families, but their frequent rejection (or very cool reception) by their Jewish in-laws can be even worse. We need to be accepted—no, we need to be enveloped—into the fold.

THERE ARE stories and ideas that cry to be shared, and when they come from the heart, you can't improve on the source.

Folks, let me introduce you to Sam Schultz and his wife of Wollaston, Mass....

"We kvell from our SON-in-law, Jack, who became a Jew by Choice four years ago before his marriage to our daughter. The reason is familiar. He felt he was Jewish at the age of 16, but coming from a Boston Irish background he was too frightened to tell his family about his feelings.

"Thirty years ago I knew that sooner or later a boy or girl would come into our home and would be our son or daughter-in-law and NOT be Jewish. My wife and I read every article, book, etc. that was available and we were determined that at least when and if this time came about we would be prepared.

"WHEN THE CHILDREN were older, we discussed conversion—the problems that would arise, how individuals could resolve them, and we honestly opened our minds to

both sides.

"The time did come four years ago. Needless to say, no one panicked. Jack was welcome from the start. THAT ALONE was important. We were actually waiting for him.

"My wife took Jack's mother out for lunch (she is a widow) and discussed the children's engagement and future wedding plans. My wife told her how we both knew how difficult it must be for her to accept her son's conversion. It did not take very long for her to understand the meaning of *mishpochah*, and when she was sincerely and warmly welcomed with ours, she became one of us.

"WHEN SHE WALKED DOWN THE aisle holding Jack's arm and led him to the chuppah—no Jewish mother could have been any prouder. She and her family stood alongside him at the alter. She is included in all our religious and family affairs and so are we in hers. She is so proud of Jack when he sits beside me and helps me conduct the Seder. What more is there to say?"

For one thing, we could say this is one very lucky family. But it sounds as though they played a substantial part in making their own luck. These are people who decided to be prepared to take whatever came to them in life and create something positive out of it. And they succeeded. I wish such success stories were the rule rather than the exception.

(Mary Hoffman can be reached at P.O. Box 723, Merced, CA 95341.)

Rabbi, Wife Disagree On Women Rabbis

By MARVIN MIGDOL

EL PASO (P-O)—How does it feel to be a female and married to a rabbi who opposes the ordination of females?

"Emotionally, it's difficult," admits Marilyn Berman, whose husband is Rabbi Mar-

tin J. Berman of B'nai Zion Synagogue here.

MRS. BERMAN, who hails from Minneapolis, agrees with her husband on the basis of halacha, but implies a separate desire for equality on the

pulpit.

"Most people will not accept women rabbis. They will not hire them," she asserted. When this P-O reporter said that he covered the conference of Conservative rabbis (Rabbinical Assembly) in Dallas in April where 74 percent favored admitting female rabbis to membership, she replied that congregants would be more traditional than their rabbinical leaders.

THIS WRITER mentioned that a female rabbi (Ellen Lewis) is employed by Temple Emanu-El in Dallas, second largest congregation in the country. "Yes, but she isn't the chief rabbi, Mrs. Berman retorted.

Rabbi Berman told THE POST & OPINION that many Jews are taking American ideals and ethics (equality of the sexes and allowing them to rule Judaism. The Jacksonville, Fla. native added that he sees ordination of women as part of a larger picture for liberalization of Judaism. For example, he worries that children born to Jewish fathers will automatically be regarded as Jewish. He is also concerned about Conservative Judaism's relations with Orthodox Jewry.

RABBI BERMAN admits that most members of his congregation disagree with his stand. "but the most active ones—the members who most frequently attend services—understand my position," he told the P-O.

An Occasional Column

Unique Bar Mitzvah

By RABBI ELLIOT GERTEL

For the most moving Bar Mitzvah ever shown on TV, I nominate CBS's *Bill On His Own*, the fine sequel to the 1981 film, *Bill*.

Mickey Rooney returns to continue his Emmy-winning portrayal of Bill Sackter, a retarded man

confined to a Minnesota state institution for 44 years after he had been given up as insane. Sackter discovers that

he is Jewish, and decides to have a Bar Mitzvah.

The image of him studying with the children, learning the blessings over the Torah as best he can, drives home the message that Bar or Bat Mitzvah is an important act of identification with Jews and Judaism at any age, for any person. It is not a privilege of youth, but of commitment.

We should be grateful to the film for saying this so well. But our deepest gratitude is for the inspiring life story that it relates.

Hagai Merom, 37, is a practicing attorney in the only law firm operating out of a Kibbutz. The tall, handsome Israeli told the session that he was born on a kibbutz that his family founded—Kibbutz Yifat. He is a lecturer in business and kibbutz law and a member of the Labor Party Central Committee. "I was most interested in how the American Congress works. I got the answers when we all visited Washington and met with Congress people," he said.

Gideon Becker, the seventh panelist, is a tour guide by trade, born before the War of Independence. He was in the Six-Day War, the Sinai battle and the Lebanese conflict. He was the only one of the group to list Jewish-Christian relations as one aspect to search out here. The American "economy" and "minorities and religious life," his other concerns, were also listed by some of the others.

To the question I put to all the panelists: "With all your deep political divisions—right and left—were you able to get along well on the trip?"

"Yes. Above all and with all our differences we are all Israelis and friends..." they all chimed in.



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Can I Be Peter Pan Too?

By ARLENE G. PECK

It didn't seem to me so long ago that football players and policemen were so big and impressive. When did they begin to get so young? I think that the realization hits you that you are getting older is the day that you notice that you need a toothpick after you finish eating. Think about it. When we were kids, how often did we feel the need for a toothpick?

MIDDLE-AGE has always been 15 years older than I am at the moment. Maybe that's why I found a recent article in *Esquire* Magazine about the Peter Pan syndrome so interesting. Men may not have their menopause but they definitely go through something. The article was entitled, "When Men Won't Grow Up."

What sets these men apart and makes them so attractive to women? Is it their certain boyishness that sets them apart and makes them both seductive and enticing to the women who filter in and out of their lives? And, they do filter through fast because when it comes to real commitment they disappear as fast as they came. Yet, somehow they never seem to have to face the consequences of their actions.

ACCORDING to the article, "The single men from their late twenties on through their thirties are struggling with

issues of freedom and commitment, or pleasure and responsibility. These are issues that in previous generations would have been resolved by the age of twenty." *Esquire* further states, "It's not that these men are immature but that the world has changed. The solutions of previous generations don't really work anymore."

Well, I disagree. These men all too often are very immature when it comes to just basic living. It's confusing to women to have to revert back to the games that they thought that they had left in high school. Games seem to work so much better than honest feelings in today's society. Besides, women who are honest are threatening to a lot of men.

AND YET, most times she will put up with the lack of maturity and commitment because of the fringe benefits that come along with someone who fits the boyish syndrome. The head trips of the women first begin when they become part of the lives of men who themselves are so confused and aware of their instability. All the rules have been changed. Today's lifestyles no longer make it necessary for the man to become grounded by a life of domesticity. Also, our whole culture is so youth-oriented that it makes males, who should know better, go lusting for which they have lulled themselves into believing they deserve.

With the taste in men that I've had lately, I'm actually

not a mayvin on men and their types. However, maybe just because of the poor insights that I usually have some little antenna gives me warnings of the one's with problems.

ANYHOW, I have decided that part of the charm of the man who won't grow up is that they crave the attention of a woman. She gets to mother him and play out her maternal instincts. And, is it possible that the sex life with such a man could be nothing but wonderful because they live so much in fantasyland. Quite often they use their women to act out these fantasies and there is an excitement in them that is lacking in the grown-up man.

The problems seem to arise when they are forced to make real choices.

MARRIAGE or total commitment seems to be the big threat with such men. As I've mentioned in previous columns, our fathers or grandparents had different goals. They had to settle down, grow up and take care of their families. When the single man or woman today has never had to face such issues other than their own body functions, things such as hangnails, minor colds and the frizzies become major problems. The by-products of marriage, whether pro or con, have a tendency to make one grow up. But then again, if they married someone with a need to mother...Oh well, maybe the answer is to get them young and break them in right.



visiting with rhoda hauptman

This past weekend offered me a varied and a colorful ethnic experience. I live and have always lived in the Chicago community of Hyde Park, which I maintain, is unique. Perhaps its location adjacent to the University of Chicago helped to make it so, by offering so much to the neighborhood. From its inception, the University has attracted men and women from every continent, both to its faculty and to the student body.

ALL THIS HAS SPILLED OVER into the community. For instance, I shop in a co op where I have been a member for about half a century. The customers there and the food producible available reflect the variety of residents and their tastes. Just to walk in the aisles of this vast supermarket and chat with your fellow customers is the next best thing to taking a trip around the world.

Well, last weekend I almost did just that. I began in Park Forest, a suburb which was developed by the Klutznick family and which has much the same intellectual flavor as Hyde Park. The Park Forest community is interracial; it has a very high level of education among its residents and is as politically aware as any place I know of.

HOW I HAPPENED TO BE IN Park Forest is that I had a friend since childhood who is now deceased. Her daughter has adopted me as a sort of step-aunt. About a month ago, this young lady, Judy, called to invite me to a political dinner, one that has become famous in Illinois, where political dinners are a dime a dozen. This one is called "Tony's Italian Bash," and is so named for its sponsor, Anthony Scariano, who served too briefly in the Illinois House and left an enviable record there.

Tony made some wonderful friends during his service in Springfield, among them, (they were all State Representatives) are Bob Mann, whose record is also stellar and Abner Mikvah, who has been appointed to a Federal judgeship and now lives in our nation's capital. Those three young men roomed together during their incumbencies.

MIKVAH WAS NOT AT TONY'S BASH but Bob Mann was, and so were dozens of our fellow Hyde Parkers. That made it great for me, but even if I hadn't known a soul, Tony's Italian Bash was like a family wedding. There were 6 or 700 guests and still it was the friendliest party you can imagine. Studs Terkel, whose books you may have read, and who is the patron saint of the old-time Chicago liberals, was Master of Ceremonies. He was, as usual, both clever and inspiring.

There was too much food, too much talk and too much noise and the whole evening was perfect!

WELL, THE NEXT DAY, having sampled Italy, Park Forest style, I went to a Brazilian luncheon, Hyde Park style. Herbert and I were fortunate enough to have been invited to these affairs each year since a couple, who are our friends began giving them. The guests were as varied as they were at the Park Forest dinner the night before. The conversation here may have been slightly more erudite because most of the guests were from the University...probably most departments were represented. The food was spicier and less familiar and the atmosphere just as friendly.

What a wonderful two days! There was plenty of food for the body, but even more nourishment for the mind and the spirit. I wish every one of you might have been with me, but then where would all of the regular guests have sat?

peeling. Mix the remaining ingredients and pour over the grated potatoes. Mix well. Fill a large frying pan with $\frac{1}{4}$ inch layer of vegetable oil and heat. Fry pancakes over moderate heat for ap-

proximately 5 minutes on each side. Make approximately 12 medium latkes. Serve with applesauce or sour cream. You might even try yogurt.

'Yentl' Review Is Not Complimentary

NEW YORK — *Yentl*, the Barbra Streisand movie, may meet the same fate of *The Chosen*, as the first review of the movie describing how a Jewish girl disguised as a boy

enters a yeshiva, got a poor review in *The New York Times*. Critic Janet Maslin said "the best thing about 'Yentl' is its earnestness."

Tyre Explosion Fatal To Alex Pergament

WASHINGTON, D.C. — The explosion that took the lives of 28 Israelis when a truck full of TNT roared into the Israeli compound at Tyre,

dealt death to Alex Pergament, whose local family made aliyah in 1957. He was in Israeli intelligence.

Tuition Tax Credits Lose In The Senate

WASHINGTON — The tuition tax credits for parents of parochial school children, on which the Orthodox have

based their hopes, was rebuffed as the Senate voted 59 to 38 against the measure.

What Foods These Morsels Be

Pontchekes For Hanukkah

By CLAUDETTE EINHORN

"Gather round the table, we'll give you a treat." So goes the joyous Hanukkah song that has become a part of the family celebration. And gather round the table everyone does, knowing full well

Claudette that Hanukkah is a holiday associated with good food. Tradition has us eating foods cooked in oil with potato latkes as the definitive choice. This tradition more than likely is associated with the "miracle" of Hanukkah. After Judah the Maccabee and his army conquered the Hellenistic Syrians in 165 B.C.E., the temple was rededicated. Only one cruse of oil was available. While it was only enough for one day, it burned for eight days until more oil was secured. Thus the miracle, and thus our present day symbolism with the oil.

Seasonally, of course, we

know that lights were essential to all during the winter solstice which falls in the midst of the eight day festival. Kindling lights is a mitzvah today, but it was a necessity yesterday. Singing, games, gifts, and food are all part of today's Festival of Lights. If people are going to gather round your table this December, try some of these treats.

From Ruth Sirkis's *A Taste Of Tradition* comes these doughnut-like desserts. Notice the resemblance to cream puffs.

PARADISE PONTCHÉKES

1 cup water
1 stick margarine
1 cup flour
4 eggs
vegetable oil for frying

Bring the water to a boil in a saucepan. Add the margarine and let it melt. Add the flour and stir with a wooden spoon until the mixture forms

a ball and leaves the sides of the pan. Remove from the heat and beat in the eggs one at a time, incorporating each thoroughly before adding the next. Heat oil in a pot for deep frying. Drop in teaspoonful balls of dough. Let puff and turn as needed for even browning. Remove with a slotted spoon and serve warm with sauce.

It is believed that the first pancakes were made of cheese, but here is a flavorful recipe for the traditional potato latke.

LATKES

1 lb. red potatoes
2 large eggs, slightly beaten
2 T. water or milk
2 T. flour or matzo meal
 $\frac{1}{4}$ t. baking powder
 $\frac{1}{2}$ t. salt
 $\frac{1}{4}$ t. white pepper
 $\frac{1}{4}$ t. freshly grated nutmeg
1 T. grated onions
1 t. fresh lemon juice

Grate the potatoes without

The Talmud As Authentic Historical Source

By SAMSON KRUPNICK

In a world of turmoil it is sometimes invigorating to immerse oneself into a refreshing academic experience. We enjoyed just such a happening at a symposium conducted at the Beit Hattutot (Diaspora Museum in Tel Aviv) by Everyman's University. The four learned participants discussed in depth



Krupnick

the subject, "The Talmud as an Authentic Historical Source." Each scholar dealt with various aspects of the topic and offered detailed examples of the selective uses of Talmudic material as primary sources for further study. Dr. Aaron Oppenheimer of Tel Aviv University reviewed the account of the Bar Kochba rebellion of 135 C.E. as related in Talmudic tractates and compared the account with those of Roman and Greek versions, emphasizing that the historian must learn to sift through the records and divest them of partisan interest in order to get a balanced report of an important historical event. He found the Talmudic references generally more reliable than those of the same period.

Dr. Israel Ben Shalom of Ben Gurion University analyzed the Talmud generally as an authentic historical source. He cautioned about four difficulties that arise inevitably in evaluating specific information: 1) It is not the function of the Talmud to serve as an historical document but rather as an interpretation of Halacha with sections of Aggadah interspersed. Interlarded the Researcher

picks out historical data. This situation has its advantages, however since the Talmud has no particular special interest to color the data as did for example historians such as Josephus, writing for a partisan Roman reading public; 2) It is a problem to fix exact historical dates to incidents reported and oftentimes the recourse is to certain associations with personalities or locations; 3) In view of the fact that the Talmud represents "Oral Law" it is sometimes confusing if one attempts to pinpoint definite historical references supporting a particular viewpoint; 4) There are two Talmuds — the Babylonian, formulated in various sections of Babylonian centers of learning and the earlier Jerusalem Talmud compiled in Tiberias. Quite frequently the same events are reported in the two Talmuds with different versions, creating confusion in the mind of the researcher.

Professor Ben Shalom brought the earlier account of Alexander the Great's visit to Jerusalem in 332 B.C.E. reporting in glowing positive terms his encounter with the High Priest Simon the Just. A later version in the Hasmonean account, plagued by the destructive Hellenistic influences of the time, is totally negative. The overall historical period covered by Talmudic (to 500 C.E.) and Midrashic references is a span of some 964 years from 332 B.C.E. to 632 C.E. Much can be garnered from these sources about every aspect of the various periods and their influences upon the population.

After the Bar Kochba rebellion and the harsh Roman decrees against learning and religious practices there was a decline in the population as many of the survivors of the war left the Holy Land. This trend was reversed in the later years of Rabbi Yehuda Hanasi (135-220 C.E.) as Jews returned homeward to a more

peaceful and prosperous era. After his death a gradual decline in the population occurred because of high taxes and soaring inflation during the period 235-284 C.E. (Shades of modern Israel) and in time the center of Jewish learning and influence shifted to Babylon.

Dr. Ben Zion Rozenfeld of Bar Ilan University found much insight in Aggadah as related in the Talmud always with an incisive lesson to teach and ever an excellent source of sophisticated comment on a historical event and of the personalities of the period. He cited numerous examples of Talmudic and Midrashic tales and fables, Rabbi Meir alone having a stock of 300 fables involving the fox. An historian can enjoy a field day in delving into the subtle implications of Aggadah as a source of valuable historical data.

Dr. Zev Safrai of Bar Ilan University illustrated extensively the descriptions in the

two Talmuds and the Midrashim the nature of "the Jewish City in Talmudic Sources." We learn for example that while one section of the Talmud reports 900 cities destroyed in the Bar Kochba rebellion other sections indicate that there were very few large cities by today's standards since agriculture was the foundation of the economy to the third century C.E. The Medium and smaller towns supported a population of from 200 to 5,000 average. Schools were prevalent usually in the larger cities and not in the smaller ones, a source of concern to the Rabbis. This Yom Iyun (study day) of lectures and discussions was attended by some 300 students of all ages and callings. It was not a required course yet all enjoyed a noteworthy cultural experience, one of many available here.

(Samson Krupnick may be reached at 22 Pinsker Street, Jerusalem 92228, Israel).

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Chief Rabbis Welcomed And Ignored

By **RABBI SAMUEL SILVER**

The 10-day visit to the U.S. of the two chief rabbis of Israel was historic. In contrast to their predecessors who often rubbed each other wrong, Ashkenazic Chief Rabbi Abraham Shapira and his Sephardic counterpart, known as Rishon L'Tzion, Rabbi Mordecai Eliyahu, are very friendly, and heart-in-heart and hand-in-hand, they withstood a barrage of receptions and dinners in the U.S.

As they were escorted from one organization headquarters to another, from one yeshiva to another, from one shul to another, they were flabbergasted by two Judeo-American phenomena: one, the vibrancy of Orthodoxy in the U.S., which they never quite imagined; two, the multitude of Jewish Orthodox groups. On several occasions they expressed the hope that Orthodoxy would have one address, or two, as in Israel.

They were warmly received, seriatim, by a cluster

of Orthodox rabbinic associations: Rabbinical Council of America, Rabbinical Alliance of America, Merkaz Ha-rabanim, Agudath Harabanim. They invited Rabbi Joseph Soloveitchik to come to Israel and there head up the Jerusalem yeshivot. They asked Rabbi Moshe Feinstein to try to organize one central American Beth Din.

At Yeshiva University, they complimented Rabbi Norman Lamm, the president, and Rabbi Shlomo Gaon, Yeshiva's resident Sephardic Leader, on the high quality of the school. They went together to Young Israel gatherings and to Sephardic synagogues, and to the Lubavitcher.

Rabbi Judah Hecht, one of their companions, on behalf of the Rabbinical Alliance, told reporters that the Israeli embassy virtually ignored the visit in order not to antagonize Conservative and Reform groups. He said that a visit to the White House had been planned but was short-circuited by embassy officials, whom he also blamed for the fact that the daily press almost ignored the his-

toric event. He cabled Yitzhak Shamir with these complaints. Shortly afterwards, the New York consul, Naphthalie Lavie, arranged for a press conference for the eminent visitors. The trip is being sedulously Boswelled by the Allgemeine Journal.

Arab Gang Nabbed; Killed Aharon Gross

TEL AVIV — The Arab gang that killed Aharon Gross, the American yeshiva student while he was standing guard on a street in Hebron has been identified and several members have confessed. Gross' Uzi machine gun was discovered in a Hebron house, leading to the gang's arrest.

The Lox Box

A Biting Commentary

By **MARTIN MOSKOVITZ**

Like everywhere else in the world, mailmen in France are the unwilling recipients of frequent dog bites. In fact, last year alone, over 35,000 were bitten. And strangely enough, not all the dogs were French poodles. Most were German shepherds.

As a result, the French Ministry of Posts and Telecommunications publicly decried this fact, not necessarily because the mailmen were bitten, but because 55,000 days of work were lost as a consequence.

So in order to make the public more aware of this hazard, the post office distributed a memo to all the homes of dog owners on mail delivery routes which succinctly stated: "You like your dog? You also like to receive your mail at home? Then teach your dog who the postman is."

And after considerable study of the problem, the post office then issued a directive to its mailmen on how to behave when confronted by an unfriendly dog. "Remain nicely in front of the dog without making brusque gestures. Show neither emotion, nor fear, nor annoyance."

That sounds like some pretty neat advice. Now if they can only get the dogs to go along with that kind of thinking.

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Holocaust Overemphasis

As in almost everything the American Jewish community does — it does to excess.

And that is the message of Rabbi Norman Lamm (P-O, Sept 14) explaining why he resigned from the U.S. Commission on the Holocaust, and why the proliferation of Holocaust Memorials may by now have been overdone.

The point should not be allowed to be ignored and should be put on the agenda of the American Jewish community. Our own view is that dignified local Holocaust memorials should be established in each Jewish community.

Dr. Lamm's objection was more to the overemphasis on the Holocaust in Jewish theology and in the insidious way in which it has overwhelmed positive Jewish thinking.

Actually what Rabbi Lamm is doing is illuminating the next act in the drama of the Holocaust. The denouement has been reached, and from here on things will fall into place and the Holocaust will, given another 20-30 years, be assigned its proper role in Jewish history.

The destruction of the temple did not end Jewish history, nor will or did the Holocaust. Both were cataclysmic events.

Rabbi Lamm is pleading for sanity and not for forgetting the Holocaust.

More Jewish Children

The campaign for more Jewish children has taken on a more or less formal basis with the Conference on Jewish Population Growth (P-O, Nov. 9) and sociologists might be inclined to predict what if any success could be expected. It is clear that the drive goes against the general outlook in contemporary society, but that is the situation of almost any new promotion, especially one that involves life decisions so personal.

Already the idea of the one-child family has fallen by the wayside, even though statistics may not as yet so indicate. Young people today do want to raise a family, many of three and four children, and that is a big shift from the last several decades.

So it is possible that given time — years — the program for larger Jewish families may reverse 'the trend of declining Jewish population. What is involved is a slow, very slow, trend covering many years.

Meanwhile the start has been made, even though obviously the recommendations are only peripheral. For if a couple has a large family, it is because it has faith in itself and believes what the Orthodox believe — that Providence will provide — and there will be a large family whether college tuitions are \$10,000 a year or twice that amount.

Instruction To The Press

While Morton Dolinsky is an American, and that gives him some leeway, yet his call for the American Jewish Press to be the watchdog for Israel when it comes to the treatment the Jewish State receives in the general press is out of order.

That is a gratuitous request, and should never have been uttered by the head of the Israel Press Office.

Obviously he meant no insult, but we wonder if he would have made the same kind of admonition to the Israeli press on some issue not too dissimilar. We doubt it.

In the first place, the request was not needed. We doubt that there was any paper, except this one which played it cool, that had to be told that it had an

obligation to guard Israel's good name.

For one thing, Israel did a good job itself in proving that the exaggerations in the coverage of the Lebanon War were simply faulty reporting and inadequate supervision by the editorial staffs in the press rooms of the daily press.

For another, the American Jewish press to this day has never let the daily press off the hook in connection with its compound of errors in reporting Israel's incursion into Lebanon.

Yet, we needn't be so harsh, if that is the way this editorial comes across. Morty, as he was known when he was involved in American Jewish life, has his heart in the right place. It is only that newspaper editors that are worth their salt do not like to be preached to (although they may do a lot of preaching on their own.)

Concessions On Weddings

News about weddings made headlines in last week's Post and Opinion.

One is that Reconstructionism has approved appearances of rabbis at civil weddings and, if called upon, to give a message to the new couple.

The other is Rabbi Joshua A. Haberman's "no-rabbi" wedding ceremony which incorporates the Jewish essence but conducts the marriage without the presence of an ordained rabbi.

What they both present is accommodation to present-day needs where one of the spouses is not Jewish and at that point the non-Jewish partner has made only the most vague commitment to rearing a Jewish family.

Rabbi Haberman related that his "ceremony" has been gaining popularity.

These developments, if that is how they may be described, and the patrilineal acceptance by Reform may run into heavy opposition from some sources, but for the families that must contend with contemporary society, they come as welcome compromises for what the parents usually consider as unfortunate circumstances.

Israel Unites Arab World

By RABBI MAURICE DAVIS

One of the results of the tragic events in Lebanon is the exposure of a singularly persistent myth. It is that Israel is the cause of all the unrest in the Middle East.

WHEN Iraq and Iran go to war it is because of Israel.

When Syria takes over a whole hunk of Lebanon, it is because of Israel. When Egypt and Libya keep threatening each other it is because of Israel. When the Ayatollah exports his Shiite fundamentalism against Saudi Arabia, it is because of Israel. When North Yemen and South Yemen tangle with each other it is because of Israel. When Syrian backed PLO wage war against Arafat backed PLO in Tripoli it is because of Israel. And when Lebanese Druses attack Lebanese Christians who attack Lebanese Moslems, while Shiite and Sunis go at one another, it is because of Israel.

According to this fictional scenario, if it were not for Israel the nations of the Arab League would be living in peace and harmony, gasoline would be 35 cents a gallon, and all would be right with the world.

THE EVENTS in Lebanon should finally lay this to rest. (It will not, but it should.)

No one can follow the factional warfare in that torn up country without a score card, and Israel is not even on the program.

The truth of the matter has not to do with Israel. It has to do with power. The one all important question is simply, "Who will rule the Arab world?"

Egypt says, "I am the practical leader." Syria says, "I am the military leader." Saudi Arabia says, "I am the religious leader." Iran says, "You used to be, but now we are." Lebanon says, "Who am I?" And Jordan says, "How can we survive?"

OUT OF THE maze of internecine war and hatred this one thought emerges. The pan Arab world is filled with men and nations who want to rule and men and nations who will not let them. And the only thing they can agree upon is that Israel is the villain.

Israel is not the cause of strife. It is the only nation that keeps the Arab world from falling apart.

The next Pan Arab summit ought to give Israel an award! (Rabbi Maurice Davis can be reached at 252 Soundview Ave., White Plains, NY 10606.)

The Editor's Chair

The American Jewish Press is slowly coming into its own. Herb Brin, publisher of the Heritage chain of papers in Southern California, is being honored with the 1963 Award of the Southern Pacific Region of the Zionist Organization of America for his solid (never one word of criticism ever) support of the Jewish State, and not too long ago the Detroit Jewish community similarly paid tribute to Philip Slomovitz editor of The Detroit Jewish News.

The American Jewish press has come a long way from the days when unsophisticated, but dedicated Jews made their living in the field. Today, trained journalists, as good if not better than those in the daily field, now operate the Jewish papers around the country which seem to be thriving and producing publications which are the equal of any in the specialized journalism field.

The recognition is slow in coming. In the jungle that is the Jewish community on the level of leadership, there is so much biting competition for recognition that outsiders stand little chance unless as one publisher in the Midwest demands — he will not attend an affair unless he is on the dais.

We had our own experience just this week. We sought an interview (you read it in last week's issue) with Yigael Yadin, the noted archeologist. We had met his father years ago. We finally got 15 minutes just before he left the city, after being here for a week, to catch his plane.

In connection with the editorial in this issue on the American Jewish Press, the press is not without criticism, and that may be because it is part of the Jewish world. No Jewish paper will carry the news item about Herb Brin, and no other Jewish paper thought it newsworthy to report that a Jewish daily was launched in Los Angeles. Nor did the Jewish Telegraphic Agency so report.

Maturity can be slow in coming.

Correction

The Reena Edwards who was listed (P-O, Nov. 16) as chairman of Peace Now is Reena Bernards and she is chairman of New Jewish Agenda.

Jewish Post and Opinion

2120 N. Meridian Street, Indianapolis, IN 46202

All editorial correspondence should be addressed to the Indiana office, 2120 N. Meridian Street, 46202.

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Gabriel Cohen, Editor & Publisher